BAPT
BX
6209
M64
M64

WAKE FOREST
UNIVERSITY

Z. SMITH REYNOLDS LIBRARY

[redacted]

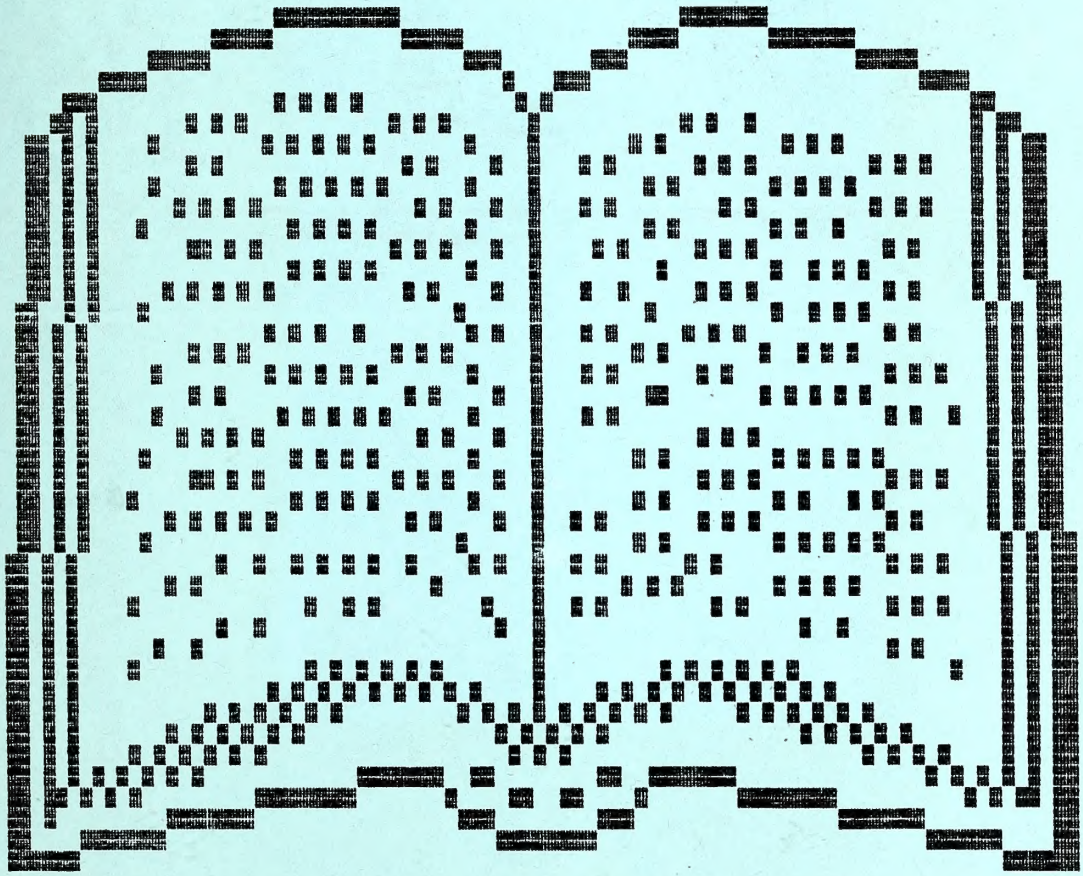
Baptist Collection

NOT TO BE CIRCULATED

Digitized by the Internet Archive
in 2014

http://archive.org/details/montgomerybaptis01unse

MONTGOMERY BAPTIST ASSOCIATION



1889-1989

286.175674
M67.

BX
6209
M64
M64

NOT TO BE CIRCULATED

C O N T E N T S

Montgomery Baptist Association ********** 1
Bethel ********** 6
Biscoe, First ********** 8
Blackwood Chapel ********** 11
Calvary ********** 15
Candor ********** 17
Center ********** 18
Dover ********** 20
Eagle Springs ********** 23
Eldorado ********** 29
Exway ********** 31
Forks of Little River ********** 32
Hamer Creek ********** 35
Holly Mount ********** 38
Laurel Hill ********** 40
Liberty Hill ********** 44
Mt. Carmel ********** 46
Mt. Gilead, First ********** 48
New Hope ********** 51
Pleasant Grove ********** 52
Prospect ********** 53
Star, First ********** 54
Stoney Fork ********** 58
Tabernacle ********** 60
Troy, First ********** 61
Valley View ********** 67
Wadeville ********** 68
Westbrook ********** 71
White Crest ********** 72

WAKE FOREST UNIVERSITY
LIBRARY

MONTGOMERY BAPTIST ASSOCIATION

Any history of the Montgomery Baptist Association must begin with the Sandy Creek Association. The Sandy Creek Association was formed in January, 1758. It is the oldest association in the state of North Carolina and the fourth oldest in the United States. Most of the early records of the Sandy Creek Association were destroyed by fire, but the first list of churches in 1771 contains one of the present churches of the Montgomery Baptist Association, Forks of the Little River.

In the list of churches of the Sandy Creek Association in 1807 there is a listing for Richland Creek in Montgomery County. This church is the church known today as Bethel Baptist Church. According to the earliest records of Bethel Baptist Church the church was formed by 1805 with seventy five members.

In 1815 these two churches were the only two of the present Montgomery Baptist Association churches that were a part of the Sandy Creek Association. In this year the Pee Dee Association came into being. The first meeting of the Pee Dee Association was held at Bethel Baptist Church (then Richland Creek) on Saturday before the third Lord's day in October, 1816. Other churchs in the Pee Dee Association were from Anson, Richmond, Davidson, Rowan, Chatham, and Scotland counties.

By 1839 there were four of our present Montgomery Baptist Association churches in the Pee Dee Association. These were Forks of the Little River, Bethel, Wadeville (the New Union), and Dover. The membership of these churches in 1839 was 347. In the minutes of 1849 of the Pee Dee Association, Laurel Hill Baptist Church joined the other four churches from Montgomery with membership in the five churches being 298. In 1852 Blackwoods Chapel joined the Pee Dee Association and membership in the six churches was 286. In 1857 Mount Carmel joined the Pee Dee Association and membership in the eight churches was 527. In 1861 First Baptist Church of Mt. Gilead (then Hamer Creek) joined the Pee Dee Association and the membership in the eight churches was 527. In 1874 Holly Mount joined the Pee Dee Association and membership in the nine churches was 655. In 1885 First Baptist Church of Troy joined the Pee Dee Association and Hamer Creek Baptist Church entered the association from the Brown Creek Association. The membership of the eleven churches at this time was 756.

In the meeting of the Pee Dee Association of 1888, the Stanley county and Richmond county churches withdrew from the association to form a new association. No statistics are available from this meeting.

The Montgomery Baptist Association was formed in the meeting of the Pee Dee Association held at Bethel Baptist Church on October 17, 18, 19, 1889. The introductory sermon was to be preached by Rev. Oscar Haywood, but in his absence the sermon was preached by Rev. J. K. Fant. His text was Ephesians 2:8.

The churches present were:

Bethel	78 members
Blackwood's Chapel	46
Dover	138
Ebenezer	91
Forks of the Little River	67
Hamer Creek	47
Holly Mount	29
Laurel Hill	71
Mt. Carmel	109
Mt. Gilead	77
New Union (Wadeville)	91
Rocky Mount	13
Star	36
Sulpher Springs	23
Troy	44
Total	960

In the afternoon session of October 17, the moderator made some remarks about dissolving the Pee Dee Association and organizing under the name of Montgomery Baptist Association. The new constitution was then read by Rev. J. K. Fant, and upon a motion by Rev. James Jordan the new Montgomery Baptist Association was formed. W. M. Bostick was elected Moderator; W. K. Littleton, clerk; and T. F. Haywood, treasurer.

Ten years later by 1909 the Montgomery Association had grown to include twenty-one churches with a total membership of 1497. Woman's Missionary Societies had been formed by Bethel, Holly Mount, Star, Troy and Wadeville with a membership of 72. Troy also had a Sunbeam group with 24 members. Topics of interest at this meeting was home and foreign missions, the orphanage, and a resolution against the use of alcohol.

Over the next few decades most of the annual meetings dealt with the same topics of missions, the orphanage, pastor's support, and other similiar items of business. Of course the days were also filled with sermons from some of the local pastors. There was not an annual meeting in 1918 due to the flu epidemic that swept across the state. The main changes within the assoication by the year 1950 was in the number of churches and the membership of those churches. By 1950 the churches numbered 30 with a membership of 4,349. The churches that had left the association since 1909 were Maple Springs, Mt. Moriah, and Sulphur Springs. The churches that had joined the assoication were Biscoe, Calvary, Candor, Capelsie, Community, Eagle Springs, Exway, New Hope, Tabernacle, West End, and White Crest.

A very important development is found in the minutes of the 1951 annual session. "For the first time, the Montgomery Assoication reports the employment of a full time associational missionary, Rev. Manley Murphy." Rev. Murphy was available to help each church in the

development of their work. He visited in all the churches and assisted in VBS, revivals, prayer meetings and other areas as needed. His office was located on the second floor of the present B. C. Moore store on main street in Troy.

Under the leadership of Manly Murphy the association began to reach out into new areas. He organized an assoiciational wide planning conference for all pastors and church leaders. During these years the association developed the Southwide program for the enlargement of Sunday Schools. Under Rev. Murphy's leadership the association held what is believed to have been the first associational training school for Sunday School workers. It was during this time that the first associational officers were elected for such areas as Sunday School, training, evangelism, enlargement, and Bible School. In the 1953 minutes Manly Murphy reported that he had traveled 11,000 miles in his work in the association. He also started an associational bulletin that was mailed to each of the churches.

In 1955 Manly Murphy became the pastor of the Forks of Little River church and became a part time associational worker. In 1957 he resigned as the associational worker and it would be 10 years before the association would again have an assoicational worker.

By 1967 the association was made up of 29 churches with a total of 4,599 members. Churches that had left the association since 1951 were Beulah Hill, Deep Creek, and West End. Churches that had joined the association were Lomax Memorial and Wayside. Capelsie had changed its name to Long Hill.

On March 1, 1967 the association called Rev. Philip Hutchinson as a part-time Director of Missions. Despite the part-time he was available to the churches any time they needed him. He served as the Director of Missions for 18 years until he retired on April 30, 1985. Again the association became more active in more areas of work. A Key Leadership program was started with meetings being held at Ridgecrest. Three Seminary Extension Classes were held and several people received their certificates for these. During these years an evangelism school was led by Bill Lamb of the State Convention. This too, was very successful. The first World Missions Conference was held during these years and the first one was followed by two more World Missions Conferences. An associational office was opened in a trailer near the home of Rev. Hutchinson. Later in 1984 an office was opened at the present location on main street in Troy. This was more centrally located for all the churches. During these years serveral training conferences were held for all church leaders. These conferences proved to be very successful and of great value to those who attended.

In the associational meeting of 1985 the association voted to call Rev. Ben Hall as full time Director of Missions. Rev. Hall accepted this call and again the Montgomery Association has grown in involvement in all areas of church life as well as community life. In the past four years the association has opened a clothes closet that has proven to be a ministry that is much needed in the county. Progams have been used to help churches in all areas of ministry.

There has been an emphasis on the education of the churches about what an association is. A summer missionary was used on Lake Tillery as an outreach during 1987. In 1988 the association adopted a strategy planning program to be implemented by October, 1990. In the community area the associational office has been involved in language ministries to the the Hispanic and Laotian communities. In addition the association has been involved in both hunger relief and prison ministry. Since Rev. Hall has been with the association a fourth World Mission Conference was held in April, 1989 and was very successful. Missions at home and abroad has been an important part of the ministry of the Montgomery Assoication throughout its history and continues to be under the leadership of Rev. Ben Hall.

At the present time there are 28 churches with a membership of 4,893 in the Montgomery Baptist Assoication. The churches that have left the association since 1967 are Community, Lomax Memorial, and Long Hill. Churches that have joined the association are Prospect and Westbrook.

Over these one hundred years the emphasis of the association has been to share the gospel of Jesus Christ with all the world. This may best be summed up in the text of the annual sermon at that first meeting of the Montgomery Assoication. "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Ephesians 2:8 RSV).

CONSTITUTION OF THE MONTGOMERY BAPTIST ASSOCIATION
Adopted the 17th day of October A. D. 1889

Art. I This Association shall be known as the Montgomery Baptist Association.

Art. II This body shall be composed of three delegates from each Baptist church in this county, together with delegates from the other churches which may be received as constituent members of this association. Pastors, also, of churches in this association, who are living within the territory of this association, shall be ex-officio members of this body.

Art. III The officers of this association shall consist of a Moderator, Clerk, and Treasurer; whose term of office shall continue one year.

Art. IV The duties of the Moderator shall be to preside over all sessions of this body, to state all questions and explain all propositions, and in case of a tie to cast the deciding vote. Also to appoint all committees and see that all sessions are opened and closed by prayer. He may speak on any question before the body, provided he calls some member to occupy the chair.

Art V. It shall be the duty of the Clerk to keep a faithful record of all transactions of the body and supervise the printing of the minutes.

Art. VI. It shall be the duty of the Treasurer to receive all moneys coming into his hands and pay out the same according to the directions of the Association, and keep an impartial record of the same and report annually to this body.

Art. VII. No member shall be allowed to use discourteous language to injure the feelings of any brother. Every member who wishes to speak shall arise and address the Moderator.

Every proposition for the action of the body must be introduced by a motion (in writing if requested) and seconded by another, and formally announced by the Moderator, before it shall be open for discussion. No member shall be allowed to speak more than twice to the same subject without the consent of the body. Upon any point of order, a member may appeal from the decision of the chair to the body, whose decision shall be final.

These rules shall not be amended or changed, except by a two-third's vote of the body; a notice of which change shall have been announced, at least, one year previous.

Any point of order which may arise, and provision for which is not herein above provided for, shall be settled by appeal to Mell's Parliamentary Practice.

BETHEL BAPTIST CHURCH
Mt. Gilead, N. C.

Bethel Baptist Church is located on Hydro Road near Mt. Gilead. Early church records date to June, 1805, when Bethel Baptist Church was then known as Ritchland Creek Meeting House, located where the present church now stands, near Clarks Creek and Ritchland Creek.

The first church was organized under the care of William McGregor with approximately 75 members (black & white) listed in records.

The family names of Williams, Ballard, Deaton, and Jones are among the many listed in past records of the church, with Joseph Wilson as an early church clerk.

In 1828 the church became known as Baptist Church of Christ Bethel with S. P. Morton listed as preaching in 1843 and the Rev. A. E. Bennett as pastor in 1863. The church's name again changed in 1893 when it became known as Bethel Baptist Church with Elder G. O. Wilhoit and the Rev. W. A. Barnett serving pastorates in the late 1800s.

The Baptist Association is connected to Bethel Baptist Church in the earliest of records when the Rev. John Culpepper, in his history of the Pee Dee Association stated, "The church formerly called Ritchland, now Bethel, in Montgomery, was constituted before the division of the Sandy Creek Association which occurred in 1815."

Also an early newspaper account shows Pee Dee Association met at Bethel Baptist Church in 1862.

The Montgomery Baptist Association was organized in 1889 at Bethel. At that time Montgomery Baptist Association was a part of the Pee Dee Association and in 1889 the Association met at Bethel with W. L. Wright as moderator for the occasion.

Early church records show members being excommunicated from the church for various reasons such as use of profane language, drunkeness, and disorderly conduct.

A deed for two acres of land was made September 25, 1856 to the pastor and deacons and their successors in office of the Baptist Church of Bethel by W. B. Ingram. Another deed made on October 16, 1914 for 1.6 acres to the church was by A. L. Ballard and wife. In 1977 an additional tract was purchased by the church from Robert Gardner.

An early building had the front entrance at the present rear of the building then facing Ritchland Creek. Records show in February, 1967, fire destroyed lumber in the church when the front of the church was burned. Members donated lumber, nails and labor to make necessary repairs.

In recent years, records show the following improvements to the church.

In 1965 three Sunday School rooms and two rest rooms were built and the pulpit was moved to the other end of the church in order for the front to face the present highway.

A well has been drilled, new pews, new piano, new carpet in sanctuary, heating system added, ceiling has been lowered, air conditioning installed for the church, new siding placed on the outside of building an addition constructed to the Sunday School, and an organ was purchased -- all this in the last 15 years.

Recent pastors of the church in descending order include: Rev. Dwight Mabry, Rev. Gary Hunsucker, and the Rev. Steve Mabry.

The present pastor of the church is Rev. David Kime and the total membership is 95.

The congregation of Bethel Baptist Church celebrated the church's 175th anniversary on Sunday, August 24, 1980 during a homecoming observance.

---Mrs. Leroy Russell
1981

The Biscoe Missionary Baptist Church was organized July 30, 1905. An organizing Presbytery consisting of Rev. W. M. Bostic, K. C. Horner, and Kelly Hagan met in the Biscoe Academy the fifth Sunday in July, 1905, at 3:00 o'clock p. m. for the purpose of organizing a Missionary Baptist Church. Rev. W. M. Bostic, as president and K. C. Horner, secretary. The meeting was opened by reading a scripture by Rev. Bostic, followed by prayer by Rev. K. C. Horner.

Letters were called for and the following names enrolled as charter members of the aforesaid church: Rev. W. M. Bostic and wife Emily Bostic; Eli Greene and wife Julie Green and their daughter Willie Greene; H. J. Dixon and wife Fannie Dixon; W. C. Wright and wife Susie Wright; Mrs. Inez Wright, all from Laurel Hill Baptist Church; and O. B. Deaton and wife Hettie Deaton, from Troy Baptist Church.

Articles of Faith and Church Covenant were then read and adopted. An impressive charge to the church, setting forth the necessity of unity and brotherly love was delivered by Rev. Bostic.

Eli Greene and O. B. Deaton were elected and ordained as deacons. The ordination prayer was delivered by Rev. K. C. Horner. A very instructive charge was delivered and Bibles were presented to the deacons by Rev. Bostic.

W. C. Wright was elected Clerk and Treasurer. O. B. Deaton, H. J. Dixon, and W. C. Wright were elected Trustees. Rev. Bostic was called as first pastor.

The Baptist Church held its services in the Union Church building of which it had one third interest, the Union Church building having been donated to the Biscoe Churches by A. F. Page.

In 1905 the Church was accepted into the Sandy Creek Baptist Association.

On the night of A. 1906 a building committee consisting of W. T. Hartley, O. B. Deaton, and R. O. Drake was appointed. A building program was launched in 1907 and in 1909 the first church building, a "house of wood" was completed.

In 1911 a field was formed with Carthage and Cameron churches. The pastor, Rev. H. W. Barrom, served the three churches.

In 1914 the church voted to withdraw from Sandy Creek Association and unite with the Montgomery County Association.

Until 1914 the people of Biscoe had attended a Union Sunday School. Biscoe Baptist Church decided their own Sunday School program in their church would strengthen their church, so a Baptist Sunday School program was organized with Mr. W. Millard Williamson as the first Superintendent. A Woman's Missionary Union was organized. Rev. I. M. Page was Church pastor during this time.

In 1918 a field was formed with Star and later Candor Baptist Church. Rev. Paul Hartsell was the first half-time pastor.

In 1919 the Church approved plans for addition of Sunday School rooms which were added to the original church building.

In 1937 the Church withdrew from the Star-Candor field to work toward full time services and a full time pastor. Rev. Ernest Hancock was called as pastor and served almost fourteen years. During this time the Church began to formulate plans to relocate and build a new church. A building committee was elected and the forty-year-old wooden church building was sold at public auction in 1945 for $6,500.00.

In 1950 a new brick building was completed, having Sunday School rooms and a basement with kitchen and dining room facilities. After the completion of the new church Rev. Hancock resigned as pastor and Rev. C. W. Teague was called as the first full time pastor. In 1957 the church debt was liquidated, and in 1954 a church parsonage was built.

In 1963 the name of the church was changed from Missionary Baptist to the First Baptist Church of Biscoe.

In 1964 the Church began "The Baptist Message" radio broadcast from Montgomery County's WJPM in Troy. This program continues to the present time (1980).

In 1968 air conditioning was installed in the church.

In 1969 Rev. Eddie McPeters, the pastor, was sponsored as one of the 100 Southern Baptist pastors to participate in a Canadian Revival Crusade.

The parsonage was renovated in 1970 and in 1972 the church parking lot was paved. In 1974 the interior of the church was renovated.

In 1976 the Church voted to have a pictorial directory, purchase a van and publish a church newsletter "Impact". A storage house was built behind the church for the maintenance equipment.

The First Baptist Church of Biscoe has ordained and sent out to preach the gospel five young men. One of them, Glen Hix, ordained in October, 1949, served his home church as pastor from 1954 to 1957. Later he and his wife served as Foreign Missionaries in Taiwan, Republic of China, and also in Okinawa.

The other four were: Rev. Donell Britt, ordained in 1957; Rev. Winford Allison, 1957; Rev. Ronald Russell, 1974 and Rev. Donald McCaskill, 1973.

Miss Martha McAlister served as a Foreign Missionary Journeyman from 1963 to 1965 and in 1975 was appointed by the Foreign Mission

Board to serve as a missionary nurse in Mbeya, Tanzania. She is still serving there.

Some of the ministers serving the Church since its organization other than those already mentioned in this history were: W. T. Baucom, Guy Spruill, R. H. James, R. L. West, Paul Hartsell, L. M. Hobbs, P. A. Prudgen, K. D. Strikenbrake, John Reece Jordan, Ernest Hancock, [illegible] Johns, Eddie McPeters, and Tom Bodkin.

The church built a new Fellowship Hall and additional educational space which was dedicated March 6, 1983.

In 1987, First Baptist began a new local Mission to the Hispanic people of Montgomery County. This Mission has grown much in the last year. At times more than 80 people have been present for Sunday School. Because many of these folks were without adequate clothing, the church set a date for clothing distribution. Because of the gifts of many of the Association's churches more than 200 people were clothed that day. So much clothing was left over that the Association began a clothing closet for all the people of Montgomery County. Because of the rapid growth of the ministry the Mission has moved to a new location in Candor and is doing very well under the leadership of Mr. Harold Allen. The expenses over and above the offering of the [illegible] and being met by area churches in the county.

The pastors since 1980 are: Rev. Steve Soss, 1981-1983, and Rev. [illegible], 1984 until present.

Blackwood Chapel Baptist Church

Minutes of the church at Blackwood Chapel tell us that the church called Blackwood Chapel was constituted by Elder T. C. Connelly on September 24, 1852, with sixteen members. After the constitutional ceremonies, the doors of the church were opened and four new members were received. One of these was a slave received by experience. Another was Rev. A. D. Blackwood, who came by letter and on motion he was chosen pastor of the church for the year 1853. W. B. Jordan was the first Church Clerk. On December 2, 1852 three and one fourth acres of land was given on which to build a Baptist church called Blackwood Chapel. This land was given by Reddick Bowden by a hand written deed. On October 2, 1922 A. R. Bowden, being duly sworn, said that the deed was in Reddick Bowden's handwriting. This had to be satisfactorily proven before the Clerk of Superior Court so the deed could be registered by the Register of Deeds for Montgomery County. Additional land has been purchased since that time by the church. Five acres was purchased on December 28, 1956.

Blackwood Chapel Church is located in Montgomery County twelve miles south of Troy, North Carolina on the east side of the Troy-Pekin road (1005) near Pekin.

The original church building was made of wood which was hewn and planed by hand and put together with pegs and hand made nails. We have no record of the actual building date of the church. We do have recorded in the minutes of June 4, 1855 that the church voted to paint the church house white inside and outside, and the seats light oak. The church provided a special seating area for the slaves. To this day (except for being covered with carpet) you can see the signs in the floor of the partitioned area.

On March 1, 1924 the church voted to put lights (which would have been oil lamps) in the windows. They later had lamps on the wall between the windows. In November of 1940 the church voted to take the building fund and wire the church for electricity. What a joy that was to have electricity!

Early minutes reveal they had church conference on Saturday. They had preaching or prayer and then conference at which time the Moderator (usually the pastor) inquired into the fellowship of the church. They were very strict and expected each male member to attend the conference unless there was a good reason to be absent. If they were absent, the church sent a committee to see them. Members were sometimes charged with actions unbecoming church members. Many had been intoxicated, used profanity, some for not walking straight, and even for wife beating. After the committee visited the accused person, the accused came to conference and if guilty, he apologized And was forgiven. If he would not apologize and change his ways, he was excluded from the fellowship of the church. The doors of the church were always opened to receive new members at their conferences.

On September 21, 1854, Blackwood Chapel Church appointed delegates to represent the church at the Baptist State Convention held in Fayetteville, N. C.

Blackwood Chapel Church was a member of the Pee Dee Association before the Montgomery Association was organized. In September, 1855 the Pee Dee Association met at Blackwood Chapel. A committee was appointed to secure homes for the delegates to the association. Since travel was slow, it was necessary for the delegates to spend the night.

The Montgomery Baptist Association was organized in 1889 and met with Blackwood Chapel the following year in 1890.

In 1896 Blackwood Chapel Church was used for a short period as a school so that the first term of the Pekin School could open. The children attended school in the church house until the school (or Academy) could be completed.

On February 20, 1898 the people put their money together ($1.40) and bought a hymn book for the pulpit.

Early records show the church interested in missions. Their offerings were small but they did give. In 1938 the church voted to send $10.00 a year to the Cooperative program. In 1955 we began supporting the Associational missionary. We have had Woman's Missionary Union for several now. This helps keep the church more aware of missions. Our gifts to the Co-operative Program have been increased and along with the gifts to Home, State, and Foreign Missions we have helped the mission effort at home and abroad.

In 1960 Blackwood Chapel Church was bricked on the outside, the floors were carpeted and furnished, and a new piano was purchased. New pews and pulpit furniture were purchased in 1959.

Plans were being made to build a new sanctuary, but there was discussion as to whether we should build new or renovate the old church building (which was made of good material and also there were many memories associated with the old church). A vote was taken on October 17, 1965. The majority voted to renovate the old church and build an educational building with a Fellowship Hall. On August 17, 1967 (third Sunday in August, our annual Homecoming Day, a dedication service was held for the Educational Building an baptistry. There are new classrooms, office, kitchen, two restrooms, fellowship hall, and nursery. These have central heat and air conditioning.

In 1974 work was completed on the sanctuary. The ceiling was lowered slightly. The walls were painted, a chair rail was put on the walls with panelling below it, carpet was laid on the floor, the old woodwork were replaced with new ones, the original lights were used and some recessed lighting was placed over the choir and pulpit, and central heat and air conditioning was installed in the sanctuary.

A bell tower made of brick was built on the church grounds and the church bell was placed on it in 1977.

In 1978 cushions were purchased for the pews and in 1979 an organ was purchased and placed in the church.

On August 23, 1983 a dedication service was held for the completion of a new front entrance which included a vestibule, two Sunday School rooms, a new steeple and new steps with hand rails. All former pastors were invited to the service.

In recent years we have landscaped the church grounds, added parking space, walks, a handicap ramp, rail, signs, improved the cemetery, graveled the cemetery drive, covered concrete picnic table with a shelter, and installed aluminum siding on exterior wood of the sanctuary and educational building.

The minutes of 1913 show that Blackwood Chapel had a Sunday School. There was no Sunday School in 1910. Minutes are not available for 1911 and 1912. It was during this time that the Sunday School was established. According to available records in 1940 we started having a week of Vacation Bible School each summer.

Three ordained ministers have gone out from Blackwood Chapel Church. These are: Rev. L. D. Ussery, Rev. Paul Dennis, and Rev. Philip Hutchinson who served his first pastorate at Blackwood Chapel from 1940-1944.

Our present membership is 126. Our present pastor is Rev. Gary McNeill. This is also his first pastorate and we are very fortunate to have him.

PASTORS OF BLACKWOOD CHAPEL AND THE TIME THAT THEY WERE CALLED

1852	Elder A. D. Blackwood
1859	Elder H. H. Jordan
1862	Elder Noah Richardson
1864	Elder W. S. Bostick
1874	Elder Lawhon
1877	Elder W. M. Bostick
1883	Elder W. H. H. Lawhorn
1892	Rev. T. M. Bennett
1896	Rev. Oscar Haywood
1898	Rev. H. M. Ingram
1893	Rev. D. S. Morton
1894	Rev. W. M. Bostick
1895	Rev. G. L. Mervell
1897	Rev. P. H. Gragg
1898	Rev. E. L. Fox
1899	Rev. H. M. Ingram
1901	Rev. E. Lee Lax
1911	Rev. T. E. Staley

BLACKWOOD CHAPEL PASTORS (CONT)

1916	Rev. D. E. Deaton
1917	Rev. T. E. Staley
1919	Rev. R. H. James
1920	Rev. J. M. Smith
1924	Rev. A. B. Cranford
1931	Rev. A. C. Taylor
1933	Rev. Reid Harris
1940	Rev. Philip Hutchinson
1944	Rev. J. N. Blalock
1950	Rev. Clarence Pickler
1951	Rev. J. L. O'Quinn
1952	Rev. A. B. Cranford
1954	Rev. B. V. Broadway
1957	Rev. N. J. McManus
1961	Rev. Cecil Jones
1967	Rev. J. C. Hough
1975	Rev. Troy Liner
1980	Rev. John Wilson
1986	Rev. Gary McNeill

Submitted by Ben and Hazel Perry

Whereas Elder A D Blackwood the founder and Pastor of Our Church at Blackwoods Chappel in Montgomery County N C has sold his property and moved to a distant part of the State and conciquently disolves his Pastoral relations with us

Be it therefore

Resolved that bro Blackwood has labored among us Zealously acceptably and as we believe faithfully for the last seven years and that we part with him not willingly but because he feels it his duty to change his field of labour

Be it futher Resolved that we recomend bro Blackwood hartily and cordially to those among whome his lot may bee cast as a faithful Self Sacrificing and Zealous Minister of the Gospil Be it futher Resolved that this preamble and Resolutions be spread on the church Book on a seperate Page as a Testimonial of our regard and that the Clerk of the church furnish Bro Blackwood with a copy thereof

Done in Church Conferance
at Blackwoods Chappel
Montgomery Co N C
Dec 25th 1858

W B Jordan C

This indenture made this the third day of December one thousand eight hundred and fifty two between Redrick Bowden of Richmond County North Carolina of the one part and the Pastor and Deacons of the Baptist Church called Blackwoods Chapel Montgomery County and State aforesaid of the other part Said Redrick Bowden hath this day given and granted to the ~~Pastor and Deacons and their successors in office~~ of said Church a parcel of land ~~lying and being~~ at Cross Roads or McCallums Store Montgomery County lying on the East side of the Road leading to Troy &c. commencing at a Whiteoak on the Roadside and running East 26 poles to a Redoak and thence North 20 poles to a Rock thence West 26 poles to a Rock on the Roadside and thence South 20 poles to the begining containing 3¼ acres on which to build a Baptist Church

~~Said Pastor Deacons and their successors in office are~~ to have ~~and hold said~~ ~~the space of ground~~ ~~as~~ (when necessary) as the property of the Baptist denomination with the free and undisturbed privilige of the Spring on the Roadside for the use & benefit of said Church

Said Redrick Bowden doth by these presence warrant the above granted land and promise to said Pastor Deacons and their successors in office to defend said grantee against himself his Heirs Executor and Assigns forever

~~In~~ Witness whereof he hath set his hands and seal the ~~day and date above written~~ ~~in the presence of us~~

Test
G. B. Bingham
W. B. Jordan

Redrick Bowden (Seal)

146

NORTH CAROLINA, } In The Superior Court Before The Clerk.
MONTGOMERY COUNTY.

A R Bowden being duly sworn says:

That Reddick Bowden the ~~subscribing witness to~~ maker of the annexed deed is dead; that he knows the handwriting of the said Reddick Bowden ~~subscribing witness~~ maker as aforesaid, having often seen him write; and that the name of the said Reddick Bowden, subscribed as ~~a witness~~ grantor to the annexed deed is in the handwriting of the said.

Subscribed and sworn to before me, this 3rd day of October 1927
Edgar Haywood C.S.C.

A R Bowden

NORTH CAROLINA--Montgomery County.

The due execution of the annexed deed was this day duly and satisfactorily proven before me, ~~Chas. H. Armstrong~~ Edgar Haywood Clerk Superior Court of said County and State, by the oath and examination of A R Bowden a responsible and disinterested witness, as to the handwriting of Reddick Bowden the ~~subscribing witness~~ maker thereof

Let the same with this certificate be registered

Witness my hand ~~and seal~~, this 3rd day of October 1927

Edgar Haywood
C.S.C.

Filed for registratoin on the 4th day of October 1927, at 1 o'clock, P. M., and registered in the office of the Register of Deeds for Montgomery County, North Carolina.

This 4th day of October 1927, at 1 o'clock, P. M., Book 83 of Deeds, on page 32

E. H. Wood,
Register of Deeds.

Calvary Baptist Church

Calvary Baptist Church was organized in the fall of 1922 at a country school house known as Parker School House. Presley Haywood of Mount Gilead, Route 3 is generally known as the pioneer of this church. He moved from the Holly Mount community to Wadeville in 1913 during the horse and buggy days when many people of the outlying regions of Wadeville could not attend services at Wadeville Church because of the distance and extremely bad road conditions.

Mrs. Dunn offered to buy literature for Sunday School classes if the church would organize classes. Mr. Haywood was instrumental in organizing the church, but, members refused the generous offer of Mrs. Dunn. Typical of hardworking rural people of that time, they wanted [illegible] to pay [illegible] way.

Some charter members of the church were D. P Haywood, Addie G. Haywood, Peter Byrd, Beulah Byrd, Lizzie McNeil, Lillie Haywood, J. [illegible], William Haywood, P. C. Haywood, O. L. Dunn, Miles [illegible], and Archie Webb, all farmers of the area.

[illegible] gave land about one mile from the school house [illegible] to erect a church building. The church was used as a [illegible] for the Wadeville Church. Sunday School classes were held [illegible] so as not to interfere with services at the [illegible] Church.

[illegible] which was called the Parker School Mission Point, and its [illegible] Sunday, the members of [illegible] denominations were invited [illegible] from 1917 until 1922 when the church was organized. [illegible] engaged in preaching services during this span were C. B. [illegible], T. E. Hinkley, Jones, Thompson, B. Mabry, E. A. Livingston, Alex [illegible], Mary Pyles and Frank Rogers.

[illegible] conducted a revival meeting which led [illegible] organization of Calvary Baptist Church. Ten charter members [illegible] the church named by Frank Rogers. Henry Biles was called as the [illegible] and served until 1928 when he was replaced by C. S.

[illegible] was built around 1923 [illegible] Mr. Henry Biles. Right and left wings were [illegible] the structure in the late thirties. The new church was begun [illegible] and dedicated in April, 1954 with a steeple [illegible].

[illegible] held in the new church was the trial sermon of [illegible] Rev. Henry Cooke. One hundred and twelve persons [illegible] that day.

[illegible] pastorate, pastors who served the church [illegible] T. E. Hinkley, C. M. Strickland, Reid Harris, Lee [illegible], D. M. Williams, George Cooke, Peter Lingle, Coleman Watkins, [illegible] Williams and the present pastor, Clyde Comer. The new church [illegible] the pastorates of Rev. Wallace and Rev. Cooke.

In 1951 Calvary Baptist Church formed a field with Wadeville Baptist Church. Prior to that time both churches had been holding Sunday School every Sunday and preaching services once each month, with a revival meeting once a year, generally in the fall.

The Wadeville church had been receiving money for support from the State Baptist Convention for two years of a three year maximum period, while Calvary remained independent of outside support. When the field was formed, Calvary began receiving this subsidy, continuing for one year, at which time both churches declared their independence.

Calvary now sends ten percent of its offerings through the cooperative program of the Southern Baptist Convention. Calvary Baptist Church is valued at $100,000.

The last charter member of the church, Mrs. Addie Haywood, died in August, 1985.

A constitution and By-laws for the church was drawn up and approved by the membership in February, 1978.

A fellowship building was built and furnished, and the woodwork of the church was covered with aluminum siding. Air conditioners have been replaced with central air conditioning.

Improvements to the church building over the past few years have included the addition of a baptistry, carpeting, lowering of the ceiling, new light fixtures, water cooler, and padding of the pews.

The church operates on an annual budget, and as of this date the church is debt free.

Candor Baptist Church

Candor Baptist Church was organized on August 4, 1922 with services held in the wooden Methodist Church building on Church Street in Candor, North Carolina.

Charter members include W. D. Haywood, U. B. Jordan and G. K. McDonald who served as the first deacons and A. A. Maness who served as clerk and treasurer. Records indicate that for several years Candor Baptist Church shared joint services with other churches in town and the community.

On December 20, 1925 church members purchased the Methodist Church building and lot for $600.00. In 1926 the first Sunday School was organized with 72 members. In 1943 the church building was destroyed by a tornado. Mr. W. D. Haywood along with others helped in many ways to see that a new church was built.

In 1949 services were held in the new building which was constructed on the lot where the original church stood at a cost of approximately $9,000.00.

Other historical highlights include:

1963 - Purchased Hunsucker property near church.
1965 - Purchased lot on Currie Road and built parsonage
1968 - Built utility building at parsonage
1973 - New addition to parsonage
1987 - Built and furnished Fellowship Building

Many improvement have been made to the church since it was organized. Some include: installed carpet in the sanctuary and classrooms, installed handicap ramp, installed clear acrylic protection panels on church windows, remodeled basement rooms, purchased organ, piano, copier, vacuum cleaner, installed windbreaker between church and fellowship building, and installed aluminum siding on the church.

Numerous gifts include: air conditioning system, piano, chimes, pew cushions, Bible, brass cross and candlesticks, hymnals, furniture, pictures, and draperies.

Pastors who have served Candor Baptist Church since it was organized are: Rev. O. L. Rogers, Rev. R. L. West, Rev. K. D. Studenbrok, Rev. J. R. Jordan, Rev. Ernest Hancock, Rev. Jack Phillips, Rev. Joe King, Rev. Harvey Beeler, and Rev. William R. Turnmire.

Associate pastors are: Rev. William Hancock, Rev. J. L. Mann, Rev. Glenn Hix, and Rev. Max A. Gilmore.

Mr. Freddie Small has been church treasurer since October 2, 1940. He also serves as a deacon and has been a very dedicated church member. The church observes homecoming the first Sunday in October of each year.

Center Baptist Church

Center Baptist Church was first organized in 1900. An acre of land was given by Noah Smith for the first wood framed building and grave sites. This first building was located on the Candor to Samarkand road near Drowning Creek, which is the Montgomery-Moore county line. This was located on mile east of the present location of Center Church.

Emery and Noah Smith were brothers and probably among the organizing members of the church. They were from Moore County, probably from the Dover and Spies area.

Sometime about 1922 or 1923 the members decided to build a larger building at the present location of the church. This site was given by Mrs. Jane McCaskill Parsons. This larger wood frame building was constructed, but fire destroyed it and almost all records. The fire occurred after only a few services were held in the new building. This means that there are very few records of members and pastors from 1900 until 1924.

Services were said to have been held in a Brush Arbor until the new brick building with concrete floor was completed, probably about 1924. It is also said that brick and concrete was decided on because it would be more fire resistant. The pastor during this time was Rev. J. E. Stanley. Some of the older members, who are now deceased, told of hauling bricks on two horse wagons and an old model T truck to build the church.

During these earlier years an old pump bellows type organ was used for the music in the worship services. According to the limited records available a piano was purchased in 1926. This piano is still used today on occasions. In August, 1963, just before the revival, Cash Music Company of Charlotte left a Gulbransen Electric Organ in the church to be tried out. The church liked the organ and made arrangements to buy it. Installment payments were used and the organ was paid off in June, 1966. Rev. A. B. Cranford was pastor during these times.

The church building was one large room, all of which was the auditorium, the pulpit midway along the east wall, with the entrance vestibule and door directly across from the pulpit on the west side. Wires were stretched across the auditorium with curtains hung by hooks on wires to separate the Sunday School classes. The church remained this way until 1945, when a partition was built from the east to the west side and six rooms were added behind this partition for separate class rooms. This left almost two-thirds of the space for the auditorium. Rev. C. M. Strickland was the pastor at this time.

In 1955, while Rev. J. C. Shaw was pastor, the old slatted bench pews were removed and made into better and more comfortable pews. A closed-in choir loft was also built at this time. These pews and choir loft were used until 1973.

In 1959 while Rev. N. J. McManus was pastor a Building Committee was appointed and construction on another improvement venture began. This construction consisted of a ladies and mens rest rooms, four more class rooms, a stairway for the entrance upstairs to the four rooms, and a study room. A pump house and plumbing was also installed. The ceiling was lowered in the auditorium and linoleum tiles were placed on the concrete floor.

In the early 1970's the pulpit furniture and communion table were placed in the church by the family of Emery Smith in memory of Emery and Alice E. Smith. Several years before this light fixtures were placed in the church by the Claude Thomas family in memory of Mrs. Carrie Hunsucker Thomas. In 1972 carpet was installed in the sanctuary, and in 1973 new manufactured pews were placed in the sanctuary. The pews were made by the Church Furniture Shop in Albemarle to match the pulpit furniture. The air conditioning was installed in 1974 by Biscoe Tin Shop. All of these improvements except the light fixtures were during Rev. Avery High's time as pastor.

According to old minutes the Annual Associational meeting was held at Center Church in 1924, and then 50 years later in 1974 the Annual Associational meeting was again held at Center Church.

From the limited statistical data available beginning in 1924, here is a list of the pastors and approximate dates they served Center Church.

J. E. Staley	1924-1926
M. P. N. Caldwell	1927-1931
C. M. Strickland	1932-1933
C. E. Purfin	1934-1938
Reid Harris	1939-1940
Phillip Hutchinson	1941-1942
C. M. Strickland	1942-1948
Jesse O'Quinn	1948-1951
J. C. Shaw	1951-1957
N. J. McManus	1957-1959
A. B. Cranford	1960-1964
Avery High	1964-1977
Troy Liner (Supply)	1977-1978
Clyde B. Comer, Jr.	1978-1984
James R. Cagle	1984-1987
Glen Snider (Supply)	1987-1988
Hubert Bennett (Supply)	1988-present

Dover Baptist Church

At a conference meeting held at Cross Roads meeting house on Saturday August 3, 1833, a memorial was presented from the Dover Arm or The Forks of Little River Church praying to be dismissed from that body in order to become a constituted church. This petition was cordially received and the request granted. There were approximately seventy members dismissed from Forks of Little River to begin their own church.

On September 18, 1833, Elder Noah Richardson and Elder John Monroe, Brethren James Dunlap and David Kennedy met as a presbytery at Dover meeting and proceeded to the examination of members dismissed from Forks of Little River Baptist Church with a view of organizing a separate, independent Baptist Church. Having found these members to be sound in the Faith, Principles, and Doctrines of the Gospel in due form constituted them a regular church of the Baptist faith and order and as such they were vested with full authority to maintain discipline and and all necessary business independent of the control of any and all other churches.

Dover Baptist Church is located about 9 miles northeast of the town of Star, just across the Montgomery County line in Moore County. Dover existed years before the town of Star was formed.

From 1833 to 1841 Dover had no regular pastor. Many preachers, however came to Dover and they had services often. Their first regular pastor came in 1842 when they called Rev. Eli Phillips. At this time the roads were rough and with no sure means of traveling. We find the circuit preachers holding only one service a month.

During the 1850's the people saw a great need for a more adequate building. The church met and appointed T.T. Leach, W. B. Owen and Alexander A. Leach as a committee to oversee the building of a new meeting house. On Saturday before the third Sunday in April, 1855, the contract was given to Mr. Levi Wright to build the new church at a cost of $180.00. The structure was soon completed.

This body of sacred believers was constituted not only for the white people, but for the colored also. Despite the cruel treatment that the slaves had to undergo, they saw the need of power from a far superior being than any of the landlords of this earth.

In the year 1841, Dover Baptist Church records state that there were nine colored members and ninety-six whites. Since slavery was abolished in 1862 the colored soon became separate bodies, thus forming churches of their own. But a number of the colored people still continued to worship with the whites at Dover until late in 1884.

In 1887 Dover Academy was incorporated with the church. During this same period of time, three new churches were formed from Dover. These churches were: Maple Springs Baptist Church, 1883; Star Baptist Church, 1888; and Pine Grove Baptist Church, 1888. Dover is still

considered the Mother Church and from these other churches hundreds come home semi-annually for Memorial Day held the third Sunday in May of each year and Homecoming held the third Sunday in August of each year.

After a visit by the Associational Executive Committee in February, 1892, the church moved to establish a Sunday School. On the first Sunday in April, 1892, Sunday School was started.

In 1927 it was decided that the building needed repair. In conference a committee was appointed to look after the necessary means needed in rebuilding the church. The building was completely renovated except for the frame work. The building was finished at a cost of $2,077.33.

In 1945 the building was brick veneered. In 1949, two Sunday School rooms were added and the auditorium was drywalled. In 1970, the church saw a need for more Sunday School rooms and an educational building. On Sunday March 14, 1971, the new Educational Building was dedicated.

Throughout Dover's history the members of the church have always participated in renovations and repairs to the church building. Many times it was the members who did the actual construction.

Perhaps Dover Church has never accomplished many great things in a material way. Perhaps it has never set forth many who have attained worldly fame. Yet we say without hesitation that Dover has accomplished much in a spiritual way. The spiritual influence of this church has been felt for miles around. While the waves have not reached high with a great noise, the stream has been quiet, but deep. Dover has had many pastors and laymen who have stood the test and remained true to the faith.

Dover's work is not yet done although it has reached the 150th year of service to our Lord. May it's present membership still cling to the faith and have the same high religious ideals of its founding fathers in 1833.

CHARTER MEMBERS - DOVER 1833

James Poll	James Sanders	John Leach
[illegible] Smith	Stephen Davis	Sarah Smith
Penman Freeman	Johathan Richardson	Thomas Ward
[illegible] Phillips	Alfred Britt	Sarah Sugg
Katherine Leach	Alexandar Leach	Christine Leach
[illegible] Sugg	Elizabeth Davis	Charity Deaton
Elize Britt	Miles Jordan	Sarah Britt
Mary Eagle	Britian Britt	Clarah Calicutt
Mary Britt	Elizabeth Freeman	William Owen
John Smith	Elizabeth Richardson	Mary Smith
Mary Owen	Randel Presnal	Ernest Smith
Catherine Britt	Burnel Deaton	Flony Deaton
Henry Freeman	Elisa Freeman	Mary Freeman

CHARTER MEMBERS (CØNT)

Elizah Hancock
Martha Hussey
Elizabeth Phillips
Zarah Britt
Catherine Cagle
Mary Deaton
Sarah Allen
Mary Smith
Nancy Jones
Elizabeth Allen
William Deaton
Mark Phillips
Nancy Britt
Rachel Hancock
Levi Deaton
Edmund Phillips
Elizabeth Dunlap
Maysey Polk
John Morgan
Elisha Cagle
Patience Deaton
John Maines
Hiram Britt
Molsey Spivery
Levi Deaton, Jr.
Margaret Brown
Margaret Deaton
Nancy Allen

Black Members

Reuben Allen
Jane Allen
Chesley Spencer
Charlotte Allen
Doc Benjamin
Hetio Miller
Jenny Leach
Hiram Callicutt
Celia Morgan
Amy Leach

PASTORS OF DOVER BAPTIST CHURCH IN THE ORDER THEY SERVED

Eli Phillips	1842-1851	
Noah Richardson	1842-1851	
C. Conally	1842-1851	
Noah Richardson	1855-1864	
James Jordan	1864-1879	
Jesse Louis Smith	1879-1889	
J. R. Pendergrass	1889-1890	
James Jordan	1890-1894	
G. L. Merrill	1894-1896	
W. Henry Strickland	1896-1898	
E. Lee Fox	1898-1899	
J. G. Williams	1899-1903	
Tryon M. Baldwin	1903-1904	
John Jordan	1904-1911	
W. Henry Strickland	1911-1914	
John A. Summey	1914-1916	
John Jordan	1916-1921	
Joseph R. Comer	1921-1925	
C. M. Strickland	1925-1928	
A. B. Cranford	1931-1934	
William F. Hancock	1934-1935	
Ernest D. Hancock	1936-1955	
M. D. Chrisco	1956-1962	
James Moon	1963-1966	
Cabot Inman	1966	
Merl Leonard	1966-1967	(Supply)
John Long	1967-1971	
Garland Hall	1971	(Supply)
Bill Rollings	1971-1976	
Joe Brown	1976-1977	
Hal Cason	1977-1980	
Bill Rollings	1980-1981	
Talmage Smith	1981	
Ronnie Steward	1982-1987	
Marion Parkerq	1987-1988	(Supply)
Kenneth Warner	1988-	

Eagle Springs Baptist Church

Eagle Springs Baptist Church is located on old Highway #211 in the little community of Eagle Springs in Moore County. It is the southern most church in the Montgomery Baptist Association.

Around the turn of the century, a group of neighbors in the community sensed the need for a Baptist Church in the community. Coupled with the desire to rear their families "in the grace and admonition of the Lord" and belief in the Baptist doctrine, they began the discussion phase of organization of what is now Eagle Springs Baptist Church. They met for a time in the country home of Mrs. Elizabeth Reynolds. Soon thereafter, they decided the time was right to build a church "uptown" in Eagle Springs to a more accessible location.

The first church, organized around 1900, was a small, wooden structure, consisting of one room, which served as a sanctuary and also Sunday School rooms. Classes were divided by sheets, strung on clothesline and attached by safety pins - which were drawn to make partitions for the Sunday School classrooms and to provide privacy and quiet during class period.

The little church had two doors to the sanctuary. Though not mandatory, it was customary for the men to enter by the way of one door and the ladies to enter by the way of the other door. As a child, I remember going into the church through the right door. For the most part, the men and ladies remained segregated during the service.

Under the leadership and guidance of Rev. W. M. Bostick and Mr. N. H. Shepherd, the following Articles of Confession of Faith were adopted and are included in this article as an integral part of the history of Eagle Springs Baptist Church. They are presented in the original form, with the exception of a portion which is illegible from the ravages of age. They are as follow:

Moore County, North Carolina
Eagle Springs, N. C.

We, the members, of Eagle Springs Baptist Church adopt these as our Confession of Faith, to wit:

I. We believe that the Holy Bible was written by men divinely inspired and is a perfect Treasure of Heavenly instructions; that it has God as its author; Salvation as its end, and Truth without mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is and shall remain until the end of the world, the true center of Christian domain and the Superior Standard by which we can remain centered in Christian love.

II. We believe that there is one and only one true God, and unto end an everlasting Spirit whose name is Jehovah, the Maker and Superior vessel of Heaven and is ever impressible, glorious in

holiness and worthy of all those who accept Him in love; in the trinity of the Godhead there are three persons. The Father, The Son, and The Holy Ghost, equal in every divine perfection and executing a distinct but harmonious office into the Godhead.

III. We believe that the Scriptures teach that man was created in holiness, under the law of his Maker; but by voluntary transgressions fell from that holy and happy state; in consequence of which all mankind are now sinners, not by creation but by choice; being by nature utterly void of that holiness required by the Son of God, positively inclined to evil; and therefore under just condemnation entered therein without defense and excuse.

IV. We believe that the Scriptures teach that the salvation of sinners is wholly of Grace through the miraculous work of the Son of God, - A small portion at this point in the article is not legible.

V. We believe the Scripture teach that the Great Gospel messages which Christ secures to such as believe in Him is justification; that justification includes the pardon of sins and the promise of eternal life not on principle of righteousness which we may have done; but solely through faith in the Redeemer's blood by virtue of profound faith, his perfect righteousness is truly imputed to us by God; that it brings us into a state of most blessed peace and favor with God and secures every other blessing needful for time and eternity.

VI. We believe the Scriptures teach that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth; but his own determined depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

VII. We believe the Scriptures teach that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition of the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit in connection with divine truth, so as to obtain our voluntary obedience in the Gospel.

VIII. We believe the Scriptures teach that repentance and faith are sacred duties and also inseparable graces brought into our souls by the regenerating Spirit of God; whereby being deeply concerned by our guilt, danger and helplessness and the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy and at the same time heartily believing the Lord Jesus Christ as our prophet, priest, and king and relying on Him above as the only and all sufficient Savior.

IX. We believe the Scriptures teach that election is the eternal purpose of God according to which he graciously regenerates, sanctifies and saves sinners; that by being perfectly consistent with this free agency of man, complements all the means in connection with the end that is most glorious in God's sovereign greatness; being infinitely wise, holy and tempered with mercy and promote humility that it may be ascertained by its effects in all who truly believe the Gospel.

X. We believe that the Scriptures teach that edification is the process by which we conform to the will of God; that it is begun in regeneration and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Healer and Comforter

in the continued use of the appointed means, especially the Word of God, self-examination, self-denial, watchfulness and prayer.

XI. We believe that the Scriptures teach that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial profession; that special providence watches over their welfare; and they are kept in the power of God through faith unto salvation.

XII. We believe that the Scriptures teach that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just and good and that the inability which the Scriptures ascribe to fallen men to fulfill its prophets arises entirely from their love of sin; to deliver them from which and to restore them through a Mediator to unfeigned obedience to the Holy Law is one great end of the Gospel, and of the means of Grace connected with the establishment of the visible church.

XIII. We believe the Scriptures teach that a visible church is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His law and exercising the gifts, rights and privileges invested in them by His word; that its only Spiritual officers are Bishop or Pastor, and Deacons whose initiatives, claims and duties are defined in the Epistles of Timothy and Titus.

XIV. We believe the Scriptures teach that the ordinance of Baptism is immersion in water of the believer, into the name of the Father and Son and Holy Ghost; to show forth in a solemn and beautiful emblem our faith in the crucified, burial, and resurrection of our risen Saviour, with its effect in of death to sin and resurrection to a new life; that it is prerequisite to the privilege of a church relation and to the Lord's Supper in which the members of the church, by the symbolic use of bread and wine, are to commemorate together the dying love of Christ, proceeded always to their self-examination.

XV. We believe the Scriptures teach that the first day of the week is the Lord's Day or Christian Sabbath and is to be kept Sacred to religious purposes, by abstaining from all secular labor and sinful recreations, by the devoutly observance of all the means of grace, both private and public, and by preparation for that rest that remaineth for the people of God.

XVI. We believe that the Scriptures teach that civil government is of divine appointment for the interest and good order for human society and that magistrates are to be prayed for, conscientiously honored and obeyed only in things offered to the "Will of our Lord" - who is the only Lord of his conscience and the lives of kings after earth.

This concludes the "Confessions of Faith" as adopted by the Eagle Spring Baptist Church.

The constitution of the Eagle Springs Missionary Baptist Church, which was adopted at the same time, is also presented for your reading exactly as it was written and recorded originally.

Constitution of Eagle Springs Missionary Baptist Church

We, the members of Eagle Springs Missionary Baptist Church, having been constituted into a Church this day by the Rev. W. M. Bostick and Rev. N. H. Shepard, having been led, as we believe by Almighty God, to unite in carrying on our Master's Work - we have after careful and prayerful consideration adopted this as the constitution of the church.,

Article I That the officers of this church shall be a pastor, two deacons, a clerk, a Board of Trustees, treasurer, and such temporary officers as the church may at anytime need; all of whom must be elected by the church.

Article II The pastor shall be a minister of the Gospel, a member of some Missionary Baptist Church of the same faith and order as this church, who shall be selected by the church as the church may direct.

Article III There shall be two male members of the church chosen as deacon; whose duties shall be as prescribed by the New Testament.

Article IV There shall be a clerk selected by the church whose duties shall be to keep a record of all church proceedings.

Article V There shall be a Board of Trustees of two male members of the church whose duty it shall be to hold all the property that may belong to the church, for the church and its use, except such as personal property which by direction of the church may be held by others but can not sell, use, nor dispose of the property placed in their hands, except as directed by the church.

Article VI A treasurer shall be selected whose duty it shall be to hold and dispose of all money's that may belong to the church, as the church may direct.

Article VII That we adopt as our Articles of Faith and Church Covenant, those laid in Hiscock's Baptist Directory as follows: The New Hampshire Confirmation of Faith, we do hereunto subscribe to the Covenant and Declaration of Faith as aforesaid.

Signed: (original signatures)

Mr. J. W. Dixon
Mrs. J. W. Dixon
Mrs. James C. Britt
Mrs. Mary B. Britt
Rev. N. H. Shepherd
Miss Ida Britt
Mr. J. M. Sullivan
Mrs. J. M. Sullivan
Mr. J. A. Desern

Mrs. Elizabeth Reynolds
Mrs. Carry Campbell
Mr. S. A. Britt
Mr. D. Lacy Britt
Mr. Walter Mills
Mrs. Eugenia Davis
Mr. Haywood Fry
Mr. Prentis Wilson
Mrs. J. A. Desern

The minutes of the One hundred and forty-fourth Annual Session of the Sandy Creek Baptist Association, held with the church at Siler City, Chatam County, North Carolina on October 2nd, 3rd, and 4th, 1907 states that Eagle Springs Baptist Church presented a letter asking for admission to the body. W. H. H. Lawhon, L. R. Dixon, and O. T. Edwards were appointed a committee to examine their articles of faith.

The committee reported favorably, and the church was received and delegates enrolled as follows: N. H. Shepherd, Calvin Britt, and John H. Dixon. The statistical table of records for the associational minutes shows N. H. Shepherd, pastor, Sidney A. Britt, clerk and eight (8) male members, ten (10) female members with a total membership of eighteen (18). The financial table shows that the newly organized church gave $.35 to the minute fund.

Minutes of the Association list ordained ministers attending the Association as follows: T. M. Baldwin, L. R. Dixon, O. T. Edwards, P. A. Ferguson, S. W. Fuquary, Eagle Springs, North Carolina, W. H. H. Lawhon, Lawhon, North Carolina, C. W. McIntosh, N. H. Shepherd, Okeewemee, North Carolina, D. R. Sears, J. L. Smith, W. H. Strickland, Star, North Carolina, and George F. Mainwaring.

Due to lack of information, and the absence of associational minutes we do not have any record of church activities until the church decided to affiliate into fellowship with the Montgomery Baptist Association.

According to recorded associational minutes, we find that on October 16, 1924 at the thirty-sixth annual session of the Montgomery Baptist Association held at Center Baptist Church, the Eagle Springs Baptist Church submitted a petition requesting that Eagle Springs Baptist Church come under the watch care of the Association and the right hand of fellowship was extended to the delegates. The Church was received into the watch care of the Association until the [illegible] annual session of the Montgomery Baptist Association [illegible] Eagle Springs Baptist Church on October 15, 1925, at which time the [illegible] recommended that Eagle Springs Baptist [illegible] the Association. The recommendation was approved by favorable vote. They were received and the right hand of fellowship was extended to the delegates, consisting of Paul Frye and Clyde Martin.

It is not known first hand why the change was made to leave Sandy Creek Association in Chatham County, Siler City, North Carolina but it is generally believed that the distance and convenience in attending the associational meeting may have been the reason for the change. In those days, travel was basically by buggy or wagon and the distance of travel consumed a great deal of time in attending the session.

For several years, the members of the Eagle Springs Baptist Church planned and looked forward to a new house of worship. Funds had been collected, gifts made, and Building Fund days observed each year. Usually every Sunday some amount of money was added to the building fund. Some was invested in savings bonds for this purpose.

In 1952, the dissension became a reality and a Building Committee was assigned the important task of studying building plans. Named to serve on the committee were: Rev. J. C. McQueen, Jr., Chairman, J. T. Brewer, Albert Williams, Lynn Martin, and Grady Peppers. The Building Committee was to serve along with the Board of Deacons - who were: Clyde Martin, Chairman, P. O. Hogan, L. E. Zachary and A. C. Davis.

Marvin Reynolds was named Building Treasurer. Also, three Trustee were elected: Marvin Reynolds, Chairman, Lynn Martin, and A. C. Davis.

In December 1952, the building committee began studying the building plans and on May 17, 1953, plans were accepted as recommended by the committee. During the summer of 1953, the site was identified, ground was broken and excavation begun.

Under the guidance and direction of the pastor, Rev. McQueen, the building was completed in March, 1956.

In a spirit of love, cooperation and unity many people, members and otherwise; contributed in making a real dream come true for Eagle Springs Baptist Church and community.

In 1960, the church became debt-free and a cornerstone bearing the dates 1901-1960; were lain. The cornerstone, of Georgia granite, was donated by the late Grady Peppers.

In 1975, under the guidance and leadership of the pastor, Rev. Gordon Shaw, a van was purchased and a bus ministry was started; which is still in operation and runs a route every Sunday morning. That same year, the church observed the 75th anniversary of the church. Improvements have been made on the church property throughout the years, such as insulating and refurbishing the pastorium, a sound system was installed with head sets to accommodate persons with hearing impairment and in 1984, a storage building and picnic area was completed.

Pastors who served the Eagle Springs Baptist Church, Montgomery Baptist Association include: Reverends C. E. Ruffin, S. W. Oldham, J. C. Hough, Davis Cantrell, Gordon Shaw, J. C. McQueen, Jr., B. V. Broadway, Winfred Allison, C. C. Dyre, W. L. Hollar, Robert English, David Boroughs, and Michael Patton; hopefully no one has been overlooked.

Rev. Phillip Hutchinson has never served the Eagle Springs Baptist Church as pastor. However, he has served us so faithfully in the capacity of Interim Pastor at various times. We wish to express to him, at this time, our sincere appreciation, for his untiring effort, patience and understanding in serving us in the Lord's work. We shall always be eternally greatful to Rev. Hutchinson.

We ask your prayers that we may continue in the Lord's work serving Him according to His will; that we may be a beacon to those who have lost the way.

Irene B. Thomas

Eldorado First Baptist Church

The Eldorado Baptist Church was organized at Big Creek Baptist in nearby Randolph County in the year 1869. This band of believers worshipped in the Big Creek Church for thirteen (13) years before establishing a church at Eldorado. When the subject of missions and Sunday School came up in the church, part of the members opposed these and part favored them. The ones favoring walked out, led by Eli Coggins. There is no record of the charter members of the Eldorado Church. Both churches worshipped in the same house until 1884.

The First Baptist Church of Eldorado was built on the present site in 1884. The land was purchased from Nerieus M. Thayer in the same year for $12.50. The church had a high steeple, very large windows and two front doors.

In the early days people walked or came in horse-drawn vehicles to the church. Business meetings were held on Saturdays. Sundays were given entirely to worship. At that time there was only one service a month. The pastor's salary was round $35.00 for the whole year. Sometimes this was paid partially in corn, wheat, and even cloth.

The first church building was badly damaged by a storm in 1920. A new building was erected in 1922. Some of the original material was used in the second structure, such as windows and the bell. The bell is still in use today.

Among the pastors of the early church were the Rev. A. P. Stoker, 1869, the Rev. P. Morton, 1870, the Rev. James Jordan, 1872, the Rev. W. F. Smithwick, 1893, the Rev. George Washington Henderson, 1891, and the Rev. Lee W. Harris in 1901.

Some of the preachers licensed and ordained were: George Washington Henderson, M. J. Leach, Lee W. Harris, Eli Lawrence, R. L. West, and Lloyd Elliot.

In 1952 the church was remodeled, adding six Sunday School rooms. The Rev. A. R. Crawford was pastor at this time. This building was dedicated August 9, 1953. The pulpit furniture for the remodeled church was donated by the Harris Henderson children as a memorial to their parents, Harris and Ida Henderson.

The church was brick veneered in 1957 during the pastorate of Rev. Willie Fogleman. The Montgomery Baptist Association met at the church for the first and only time in the fall of 1957.

In 1963 a new heating system was installed and new carpeting was laid. A pulpit Bible was given to the church in memory of Wycliffe Rose Kirk by his sister and brothers.

In 1968 the children of the late James Alexander and Sarah "Sally" Kirk gave the church a new piano in their parent's memory and also in memory of their brother, Wycliffe Rose Kirk.

In August, 1969, the church celebrated its one hundredth birthday. The Rev. Paul Mason was pastor.

In May, 1970, an air conditioning system was installed, a new well drilled and the water cooler added.

In 1973, the church purchased a house on adjoining property and it is currently being used as a Fellowship House.

In 1971 the church developed a cemetery on adjoining land which was given by Wyatt W. Thayer, son of Nerieus M. Thayer.

In 1983 the church pews were padded by Mrs. Pearl Thayer Futrell as a gift in memory of her mother, Mary Ada Thayer.

In 1984 the church bought another adjoining house and property which is now rented.

In 1985 a ramp was added. This was designed by William Howard "Bill" Russell.

In 1987 - shelter was erected over the picnic table.

In August, 1988, a steeple was installed as a gift by Elizabeth Kirk Price and family in memory of her parents, James Whittson and Chloe Tucker Kirk.

The Rev. Thomas M. Petty of High Point is the present pastor.

Prepared by:
Pearl T. Futrell
Georgia H. Russell

Exway Baptist Church

On November 18, 1934 a meeting was held for the purpose of organizing a Missionary Baptist Church at Exway. The ministers that were present were the Rev. L. D. Ussery, temporary moderator; the Rev. Raeford King, and the Rev. Walter Culler. Also present was B. J. Jenkins, temporary clerk. The deacons present were Ardis Whitaker, J. B. Broome, W. E. Chappell and W. J. Thomas.

Exway Baptist Church is located a quarter of a mile off 1005 at Exway on the county line road.

Walter Culler was the first pastor that was called. In the late 1940's, Rev. L. M. Sasser became an assistant pastor to Rev. Culler. When Rev. Culler resigned, the assistant pastor, Rev. L. M. Sasser filled in for the church until the Rev. Herman Greene from Wadeville, N. C. was called as pastor on August 30, 1953. Rev. Blalock from Norwood, N. C. succeeded Rev. Greene. Then Rev. Kenneth Gibson was called. Following him Rev. Martin Smith was called to be pastor of Exway Baptist Church in the spring of 1959. Raeford Cooke became pastor in 1971. Then Rev. Martin Smith was called back as pastor on January 25, 1976. He served two pastorates there totaling 23 years. After his death, Rev. Curtis Blake was call as pastor in June, 1986.

Preachers that have been ordained from Exway Baptist Church were Landrum Urbano, the first, and Claude Gwyn, L. M. Sasser, and Jack Powers.

In the middle 1950's five Sunday School rooms were added to the one-room frame church at the back. In the early 1960's the sanctuary was remodeled. Also there were two rest rooms built, a well was put down, and a heating plant was put in.

In the early 1970's four new Sunday School rooms were built and remodeled. In 1977 the rest of the church was bricked and the church was air conditioned. In 1977 the church bought a lot on road 1005 at Exway and built a parsonage. In 1984 the church built a fellowship hall at the church.

Five miles northeast of the town of Troy, North Carolina, there is an old Missionary Baptist Church of some historical interest.

It is by having access to some old records preserved in the family archives, from reliable tradition and recent research that the writer is able to give a few facts concerning this history of this church.

In the year 1758 the early settlers of this community aided by Shubal Stearns, organized a church between the two tributaries of Little River, hence the name Forks of Little River. From G. W. Paschal's book: **History of North Carolina Baptist**, Volume 1, pages 225, 226 and 227, we find reference to Morgan Edwards' notebook with this information: the land was given for the church by Thomas Ward and the structure was built in 1758; the size was 30 feet by 20 feet. It was represented by its minister Joseph Breed at the Sandy Creek Association.

In 1827 it was moved to a point one mile west of the river at the intersection of several county roads and was more familiarly known to that generation and the people of the surrounding country as Cross Roads. However, the original name is retained on the documents. A new building was built in 1827. It was a one room building, seating three hundred people. The church and property was valued at one thousand two hundred and fifty dollars.

This is the oldest church in the bounds of the Old Pee Dee Baptist Association, which included churches in the counties of Anson, Montgomery, Moore, Richmond, Robeson, and Stanley.

This church has been a great place in years gone by, though little of it has been recorded on the pages of history. A large volume could have been written about this place and its environs, had the important events been recorded.

Frances Marion Jordan in his Autobiography, **Life and Labors of F. M. Jordan**, pages 13, 14, and 15, tells some very interesting things about customs in early days.

"It was customary in those days to hold camp meetings and for many years we held one at Forks of Little River familiarly known as Cross Roads. In front of the meeting house there was a square space. In the center of this a large board-covered canopy called "the stand" was erected. The sides were weatherboarded and hung up to the plate so they could be propped up by poles to let the air through or enlarge seating capacity. The log seats were usually made of logs split in two, the flat sides smoothed, holes bored underneath and pegs driven in them for legs. They were called benches and had no backs. In one end a platform was built and a bench placed on it for the preachers. A pulpit was made by erecting a post on the front corners of the platform and nailing a board across. The people were called together for worship by blowing a trumpet which hung in the rear of the platform." Lighting for night services was made by placing burning pine knots on mounds of earth and stone about three feet high.

Some of the preachers who attended these meetings were Eli Phillips, Noah Richardson, John Monroe, W. T. Bostic, John Culpepper, William Lineberry, Patrick Conley, Dwight Hays, and E. L. Davis.

Elder Eli Phillips was pastor from 1830-1845. It was during his pastorate here that he baptized a certain youth of thirteen years. This promising lad became the greatest man of the Baptist Ministry in the state at that time. His life (1830-1924) was mainly devoted to his Master's service. Throughout the state of North Carolina he organized churches, many of which are the leading ones today. This devoted evangelist was Elder Francis Marion Jordan, or better known as "Frank" Jordan.

Although this was a rural church and the country sparsely settled, in 1839 the church membership numbered one hundred seventy nine. In 1847, six slaves were members.

Some of the pastors of the ante-bellum days were S. P. Morgan, 1846; A. D. Blackwood, 1852-1857; and A. P. Stoker, 1858-1859.

The annual session of the Pee Dee Baptist Association was held October 24-27, 1847. Since that time it has been divided and the church is presently in the Montgomery Association.

Other pastors serving through the years were J. Jordan, W. F. Hailbrook, W. H. Thompson, T. E. Staley, J. M. Page, J. M. Alderman, P. I. West, G. Van Stephens and S. W. Oldham.

Sunday School Superintendents were John L. McMillan (who served many, many years), B. F. Reynolds, and E. R. Wallace.

Through the untiring efforts of a former pastor, G. Van Stephens, and with the aid and contributions of members and friends there was erected in 1930 a new building.

In the fall of 1948 Reverend Ben. S. Beach was called as pastor. Under his leadership the church grew steadily with a membership of one hundred. Theo McQueen, and able and dedicated Sunday School Director, served for thirty-five years. Other ministers were Charles B. Vause, Charles B. Trammel, Ben B. Massey, and Manly Murphey (1955-1958).

A fellowship hall, kitchen, and Sunday School rooms were added to the church in 1956.

After leasing the pastorial field with the First Baptist Church in Troy, Southeastern Seminary students were called to serve as pastors. These students were Kenneth Gibson, 1959-1960; Dan Whitaker, 1961-1963; Irvin Thompson, 1964-1967; Ray Johnson, 1967-1970; Lee Roy Johnson, 1971; Walter Lee, 1971-1974; and A. E. Lawhorne, 1975-1978.

A parsonage was dedicated in July, 1974.

Sunday School Directors who have served recently are A. W. Murdock, Gayle Campbell, Van McQueen, Eugene Singleton, Jerry Parks, and presently Lewis Perkins.

Rev. Billy E. Roy served as pastor from 1978 through 1985. With his Christian leadership the church progressed greatly.

In 1986, Rev. Lee Newton, the current pastor, was called. In recent years the church has added a baptistry, a steeple, and siding to the church building. Vacation Bible Schools have had an average attendance of about 77. The church is seeking to be faithful to God and to do its part in fulfilling the Great Commission.

May this church always stand as a beaconing light for the advancement of the Kingdom of God as the ages pass on.

Hamer Creek Baptist Church

One hundred thirty-eight years ago, Hamer Creek Baptist Church held its first religious service in a log school building one-fourth of a mile from the site of the present church.

In August, the twelfth day of 1850, the second Sunday was designated as a special day of thanksgiving and reunion for members and friends of the church. Homecoming day will be observed each year with many friends and former pastors and members, some advanced well into the years, expected to attend and renew acquaintances of the earlier days.

The church is rich in history and has made great strides in progress during the past one hundred thirty-eight years since its organization.

Prior to the Civil War, about 1850, at a log school house about one-fourth of a mile distance from the present Hamer Creek church, stood Mulberry School house. The school house was named for a mulberry tree that stood in the yard at Colon Harris' store. Colon Byrd, an uncle of George Byrd, lived nearby and held religious services in the school cabin. That is where Hamer Creek Baptist Church began. About 1850, Colon Byrd donated that site of the present building with a crude structure being erected. The framing for the new structure was hewn from logs and weatherboarding was undressed. After a number of years, the building was sealed with wide boards and narrow strips nailed over the cracks.

The promoters of the church were William Ballard, whose son, known as "Little Billy", converted in the church, later became a Baptist minister; George Ballard, Colon Byrd, Peter Richardson, James Gardner, Pleasant Frazier, Isaac McLendon, W. H. Galloway and mill wright John Scarboro. The pastors were Reverends Montgomery Bostic, Dunn Harkwell, John Bennett and Patrick Seago.

Around 1872, the church was disorganized. A number of the members joined Mt. Gilead and other churches. About 1876, Walter Newberry, who operated a blacksmith shop in Mt. Gilead, held services in the church and it was re-organized. A new building was erected between the present church and the cemetery.

The church records were lost around 1890 with much of this information being gathered from the memory of the the older members. The following pastors have served since that time: W. G. Morton in 1897; W. O. Wilhoit in 1898; Hugh Ingram in 1899; J. R. Jordan in 1904; G. W. Henderson in 1907; Martin Thompson in 1910 and E. J. Hutchinson in 1912.

The present church was built during the pastorate of the Rev. Mr. Hutchinson with the building being erected in 1916, 1917 and 1918. John Richardson, a member of the church gave unselfishly of his time in supervising and helping in the construction of the building. Issac

McLendon gave the timber for the present church. These logs were cut from old forest pines. The logs were cut by W. H. Jones and J. I Harrison. The logs were hauled to the new mill by Manley Poe. S. E. Poe sawed the lumber.

Rev. T. E. Staley was then called as pastor in 1922; Rev. Mauldin in 1928; Rev. Thrumond Spell in 1930, Rev. Harris in 1932.

In 1932-33, the church was in need of a new roof. Members cut stove wood and sold it in Mt. Gilead to get money to buy tin to cover the church.

At this time, there were no Sunday School rooms. Wire was put up and burlap bags were dyed green to make curtains to separate classes. The church was heated with one pot belly stove at the front of the church. Six kerosene lamps were hung from the ceiling by a wire for lights at the night services.

Rev. Ruffin was pastor in 1937, and Rev. C. E. Stevens in 1942. During the pastorate of Rev. Stevens, four new Sunday School rooms and a balcony were built at a cost of $336.00 and thirty five days of labor were donated. The church was wired for lights at this time.

The church grew in membership to 259 with 205 on the roll during the pastorates of Reverends W. A. Knight, John Hass, and Troy Liner.

In 1946, the basement was dug under the church and a coal buring heating plant was put in and later converted to oil.

The church went full time in 1947 under Rev. Knight. A new parsonage was built in 1947 with John Haas as the first pastor to live there. This was sold to Floyd Williamson in 1968 and is where Bobby Williamson lives at this time.

A fine Sunday School addition was made during the Pastorate of Rev. Liner, and seven large rooms were built at a cost of $6,200.00.

Rev. John Beukema was called to the church in November of 1955. The following pastors served here also: Dan Page - 1960; L. R. Pendley - 1963; Ray Franklin - 1964; Eugene Land - 1965; Ernest Welchel - 1968.

In 1968, land was donated by George and Faye Thomas and the present parsonage was constructed. Rev. Welchel was the first pastor to live in the new building.

Rev. Randolph Browning was pastor in 1970. In 1973, a porch was added to the church.

Rev. Dan Abernathy was pastor in 1974. Additional land was purchased from George Thomas and the Fellowship Building was constructed in 1975.

Rev. Leroy Smith was called to be our pastor in 1982. Rev. Eddie Jarvis was pastor from 1986 to 1988.

In 1987, 4700 square feet of educational space was added to the church as well as a baptistry. It was first used Easter Sunday, 1988. August 14, 1988 at the annual homecoming, the new addition was dedicated to the Lord. Cost of the new construction was $164,000.

Dr. Robert Campbell was called as pastor, November 1988.

Hamer Creek is the third oldest church in the Montgomery Association. Forks of the Little River built in 1760 and Bethel built in 1805 was built before Hamer Creek in 1850. This information was gathered from the old associational minutes.

The following were license to preach the gospel by Hamer Creek: Earl Zerbach, Robert Byrd, Ralph Reid Harris, David Kime, Frank Ingram, and Gary McNeill. Peggy Hamilton Dunn served as a foreign missionary from Hamer Creek.

Future plans for the church are expansion and a home-calling campaign with the expectation on making a church home for all unchurched people in the community.

This information was gathered by the Historical Committee: Ray Ingold, Ivey Harrison, Ola Poe, Odessa Hamilton, Mary Lucas and Oliver (Dick) Tedder.

Holly Mount Missionary Baptist Church

Holly Mount Missionary Baptist Church has a unique history, and I hope I can relate it accurately to my readers.

During the Civil War, preachers often came through the community and people would gather together to hear preaching. The first one of these gatherings was held at the Dave Saunders spring under a large oak tree. According to the old folks, people came from far and near to these worship services. As time passed, it was decided to build a brush arbor at Hog Skin Pond. For several years worship services were held under the arbor. Later, a log schoolhouse was built which served as a place of worship and school. The location was where Holly Mount Church now stands.

In the year 1872 Reverend J. W. Dunn helped organize the church. A very strict decorum was drawn up, and people who wanted to join the church and be baptised had to follow these rules as best they could. If they were heard cursing, caught drinking, or lying they were brought before the church on Saturday at the regular monthly business meeting. If they confessed their sins before the church, they were reinstated to full fellowship. No doubt about it, the people were sincere about the church and "their worship".

Until about 1903, the people gathered for worship under the arbor and in the schoolhouse. Brother Dunn died in the year 1877, however several preachers preached for a year or two at a time. Some familiar preacher names included Haywood, Newberry, Henderson, Morton, Shepherd, and Yarboro. In the year 1880, the attendance was low and it was thought to disband but a faithful few said, "No". ("Where two or three are gathered in my Name I'll be in the midst.") The few faithful never gave up, and the church began to grow slowly but surely.

A young man, Chesley Green, taught school in the log schoolhouse and later was converted and joined the church. Chesley was a man who had a dream for the community -- it was to build a church! So he deeded one acre of land on which to build the church. Not much money was in the community because the people were dirt farmers so Chesley decided to contact as many outsiders as he could. This he did, and such people as J. A. McAulay, Richard Bruton, O. C. Bruton, L. M. Byrd, O. B. Deaton, Page Railroad Co., "Cap" Poole, Lawyer Armstrong, Dr. Oscar Haywood and several others sent small amounts of money. The largest amount given was $10.00 by Page Railroad Co. Local folks in the community donated lumber and gave their time working on the church. The folks included the Haywoods, the Blakes, the Thompsons, the Yarboros, the Greens, the Kellys, the Byrds, and the Usserys. Thomas Black made the benches under an oak tree on the church grounds. (The benches are still used today.) With the help of the children working during their lunch hour, the building was finally finished in 1907.

The school teacher's dream became a reality, and this noble teacher died shortly after the building was completed. This building is still being used with minor changes and improvements. Sunday School rooms have been built, heating and air conditioning added, grass sowed, cement walks built, toilets added, cemetery improved, and a fellowship hall built. Most of these improvements and additions were made in the last fifty years.

Collections were very small in the beginning. Today, Sunday offerings range from five hundred to twenty-eight hundred dollars. An average Sunday is about eight hundred dollars. Approximately $12,000 has been given over the last two years to help the terminally ill and the financially deprived in our community and county.

Those faithful few, who had a dream, would be proud and happy to know how the church has grown and helped to inspire the community!

Mary King

Laurel Hill Baptist Church History
August, 1849 to June, 1989

Laurel Hill Baptist Church, located four miles east of Troy, North Carolina, has been fortunate to have a complete set of church minutes including a church constitution and by§laws.

The minutes were brief and concise and reflect how diligently the church followed those two documents. Strict discipline for church membership and restoration of fellowship was evident, provided members exhibited true penitence.

The Church had its beginning August, 1849 when fourteen members of Forks of Little River Baptist Church petitioned the church to grant them letters of dismissal in order that they might organize a new church. The organization date was September 15, 1849. The members were appointed to draw up the constitution and three members were appointed delegates to the Pee Dee Association. The constitution was adopted January, 1850.

The first pastor was Patrick Connerly and the first clerk was Lockey Simmons.

The Church went forward under the "Rules of Decorum" which today might seem strange to us. One of those resolutions reads: "No member of this church is allowed to make himself or cause to make intangible liquor, nor put up a grog shop, nor be employed by others to attend to a grog shop, nor to be drinking at the end of a tippling wagon, nor in grog shops with drunkards."

As early as 1852 Church members recommend good causes in their contributions and records show that $3.00 was collected for a student at Wake Forest College.

In 1853 the membership was 45.

In February, 1854, Lockey Simmons gave the church four acres of land to be used as a building site. In May of the same year, the meeting house was completed at a cost of $109.00. There were 54 members.

By 1856 there were 56 members and 57 in 1857. In 1858 there were 42 white and 7 colored in the church membership. The Reverend David Wright was pastor in 1860 and the church had 43 members.

During the 1860's, the civil war was rarely mentioned in the church minutes except in 1861. A reference was made to "the crisis of our country". Also, the church observed a day of fasting and prayer to almighty God for his blessing on our soldiers and to bless us as a nation. Records show that the Civil War took it's toll on males for in 1864 there were only nine men in the church membership and by 1869 it had increased to 19 colored men and 15 white men.

The first Baptist Association was held at Laurel Hill October 16th and 17th, 1868.

In 1888 a total of 22 colored persons joined the church and was baptized and granted letters so they could organize a church of their own in Biscoe which was named the Leoch's Stone Baptist Church.

By this time, the rules of discipline for members had relaxed considerably.

In October, 1896 the church raised $2.00 for the orphanage, $1.00 for Home Missions, and $1.00 for Foreign Missions.

In 1900 the church membership was 63 and in 1905 there were 81 members.

The church purchased an organ in 1909 at a cost of $40.00.

The first Women's Missionary Union was organized in 1910 and Mrs. Jane McLeod was the first president and Myrtle McCaskill the first secretary.

On May 30, 1918 a day of prayer and fasting was observed at the request of Woodrow Wilson as nearly all the world was at war.

Quoting from the September, 1918 minutes, "on account of Spanish influences, no services were held until April, 1919."

Reverend A.R. Brothers served the church longer than any other pastor from 1932 to 1953. The church under his leadership was rather serene. A remodeling program was begun in 1948 and by 1949 four Sunday School rooms were added to the back of the Sanctuary. New pews were installed in the Sanctuary, asbestos siding installed on the outside walls, new doors and new windows were added, and the church was sealed.

On August 14, 1949 the church celebrated their 100th anniversary. The members dressed in old fashioned clothes to commemorate the occasion.

Rev. A.R. Brothers performed the first wedding in the church December 18, 1949 between Archie Lincoln Parnell and Janie Watten.

An electric organ was purchased for the church in 1957. Three additional acres of land was purchased and a picnic table added to the grounds.

The first person to be called into the ministry was Rev. James V. Williams who was ordained on September 30, 1962.

The eight point record system was adopted in 1963 and the church adopted to organize an Adult BTU. Also in 1964 a rotating system for electing deacons was adopted.

On November 23, 1969, the church authorized the building committee and trustees to contract for the construction of a new church building. On January 25, 1970 the contract was awarded to McRae and Freeman for the sum of $74,995.00. The ground breaking ceremony was held at the new church site. The eldest living members shoveled the first dirt; Mrs. Nannie Victoria Batten, Mrs. Pear Poole, Mrs. Ola Parsons, Mr. Chester McCaskill, and Mr. Harvey Elam.

On September 13, 1970 the first service was held in the new church. The old church had been used for 116 years. The old church's Clerk's Book was used continuously from 1849 to 1965 or for a period of 116 years likewise. The new church has a capacity of 350. There are nine Sunday School rooms, a treasurer's office, a pastor's study, and a nursery. The temperature is controlled with four electric heating and cooling units.

In 1967 Linda Batten was the first woman dedicated to full time mission work and was enrolled in the New Orleans Theological Seminary.

A memorial fund in honor of Herbert C. Green, was set up in 1972. Funds were to be used for landscaping the area around the new church. Also, the old church was renovated to be used as a fellowship hall and a gate erected at the road leading to the church.

The church formed a youth council in 1974, installed permanent recreational equipment on the grounds, and voted to make the Youth Council a permanent part of the church.

In 1975 a benevolence fund was established to aid the poor and needy in the community. The Co-Operative Program was increased to 10%, a bus ministry was begun and the parking lot was paved.

A contribution was given to the ministerial Association in 1976 for the purpose of furnishing a prayer room at Montgomery Memorial Hospital, Troy, N.C.

Mr Stan Shaw was approved to attend Fruitland Bible College in 1978 and pledged him financial support.

The new church building debt was paid off in full in 1979. A note burning ceremony was held. Rev. Tim Madris, pastor, held the note burning ceremony between the old and new church. Former pastors were invited. Nannie Batten, oldest member, lit the fire for the burning of the note. The church celebrated afterwards with dinner on the grounds. Repairs were made on the old church and minor repairs to the new church building was done. The church also purchased a three-bedroom house for a pastorium. Rev. Jenny Tyre was the first pastor resident.

An outreach ministry to Montgomery Nursing Home residents was also begun in 1979.

In 1982 the church voted to install stone on the front of the church under the sanctuary windows, install storm doors, and place aluminum siding under the eaves and the attic vents.

The church donated twelve folding chairs to the newly formed Baptist office December 18, 1983.

A regular nursery program for worship services was organized January, 1982 and a P.A. system was installed.

In celebration of full payment of the parsonage a note burning was held May 6, 1984.

The church voted to begin a building fund for a fellowship hall in 1985. Custodial staff to tend the church and grounds was also approved.

In support of the newly formed House of Prayer in Uwharrie, the old song books were donated.

In 1988-1989, the Rev. Donald Davis was called as pastor. The church is growing under his leadership. The fellowship hall is well under way. There are 167 resident members and 45 non resident active members.

The Constitution and by-laws are still strong within the church and are now being revised. Laurel Hill Missionary Baptist Church continues to proclaim soul winning is its main goal.

Liberty Hill Baptist Church

Liberty Hill Baptist Church was organized in 1896. The church began meeting in what was then known as the Cook School house. Most of the first members came from the Mt. Carmel Baptist Church. Some of the family names of these early members were Hunsucker, Dennis, Smith, Thompson, Russell, Parnell, and Harris. George W. Henderson offered to build a church if the members would furnish the materials. This building was completed some time in 1896 and George W. Henderson was called as the first pastor. Rev. Henderson also built the first pews out of pine.

Business meetings were held each Saturday and Sunday School was held every Sunday with preaching every third Sunday. When the pastor came on the third Sunday he would usually stay with one of the local families. Everyone seemed to enjoy feeding the pastor. Several current members of Liberty Hill remember some things about the early church. Mr. Henry Hunsucker, aged 98, remembers sitting as a boy with his mother on those pine pews. He sat on the front pew near the wood heater which sat in the middle of the room. Some have said if you sat in the middle aisle you had to look around the stove to see the preacher. Mr. Carmie Smith, aged 90, remembers that at the age of 2 1/2 he started to Liberty Hill with his parents. Carmie remembers that when the preacher came for third Sunday preaching that he left his horse at Carmie's house for him to feed and care for. Miss Ila Hunsucker, aged 95, has fond memories of "Homecoming". It was called the "Big Meeting" and she remembers that Bill Dennis called it "Show Day" because all the ladies would wear their new dresses and hats for the occasion.

During these early years church discipline was very important. If a member had been found to be acting in an unchristian manner a committee would be sent to visit. If there was no repentance the member would be voted out of fellowship. If that member later repented then he would again be accepted. Roll was taken of all male members at each meeting and if several meetings were missed a committee would be sent to find out why they missed. The "annual meeting" was another major event at the church. It was always the third week in August. Today the fall revival still falls on this week.

The land for the church was given by Isaac Smith, but it wasn't until 1957 when new Sunday School rooms were added that the church was given a deed for the property by Allen and Broadas Davis. The land for the cemetery was purchased in 1901. Additional land for the cemetery was given by Linney and Virginia Hunsucker in 1979.

In 1908 an organ was purchased for the church. 1918 was a sad year for the church as well as the whole county. The flu epidemic hit hard that year. Deaton and Annie Dennis had 11 children that died in that one year. It is said that when those who were burying a child would return to the house another would be waiting to be buried.

Many changes and improvements have been made to that original church building, but the original church is still a part of the present building. Sunday School rooms and rest rooms were added in 1957. The church was brick veneered in 1959. A fellowship hall was built in 1969. In 1971 James Dennis gave the church some land just north of the church for a parsonage. The land was cleared and a mobile home was set up for the pastor. This home was used until 1984 when it was sold. Plans are now being made to build a permanent parsonage on the land. Other improvements are new pews and pulpit furniture on two occasions, paving of the drive and parking lot, outside concrete table built for homecoming, air conditioning in the church and fellowship hall, new roof on the church, new walk and awning from church to fellowship hall, and other improvement over the years.

The church has been a fruitful field for young men called into the gospel ministry. Over the years those who have attending and are now preachers are Steve Mabry, Jerry Mabry, Dwight Mabry, Gary Hunsucker, and Dennis Shaw. Worship and missions have always been an important part of Liberty Hill Baptist Church. Attendance has always been steady and the giving to all mission cause has been high.

The church called their pastors on the basis of an annual call until 1960 when Robert Byrd was called as pastor for an indefinite period of time. He preached at Liberty Hill two Sundays each month. In 1965, when H. D. Harris was called as pastor, the church began to hold worship services at 11:00 each Sunday except the fifth Sunday. At the present time Sunday School, morning worship, and evening Bible study are held each week. Once each month the mission organizations meet on the first Wednesday night.

Those who have served as pastors at Liberty Hill Baptist Church are:

George W. Henderson	1896-1908
J. G. Williams	1909-1921
J. R. Jordan	1921-1929
J. G. Williams	1929-1932
C. M. Strickland	1932-1941
John Blalock	1942-1945
C. M. Strickland	1946-1952
D. C. Sullivan	1953-1956
Frank Dennis	1956-1960
Robert Byrd	1960-1964
Paul Mason (Interim)	1964-1965
H. D. Harris	1965-1966
Herman Greene	1967-1971
Johnny Brown	1971-1974
Philip Brooks	1975-1977
Phillip Hunter	1978-1980
Gary Long	1980-1983
Terrell Watts	1983-1985
Marion Parker (Interim)	1985-1986
H. Wayne Dunn	1986-present

Mt. Carmel Baptist Church

In the year of 1851, in a rural setting in a northwest corner of Montgomery County, Mt. Carmel Baptist Church was established.

The first building was hewn by hand out of pine logs cut from the surrounding area. It sat across the road from its present site which is now for the cemetery. A white cap board church was erected later around what is now used for the parking lot. The community was served from this building until 1946 when the church was remodeled, basement dug, and the old church building was placed over it. The basement contained Sunday School rooms. In 1949 the old building was brick veneered and a front porch added.

In 1944 Mt. Carmel W.M.U. was formed and is still a very active part of the church. In January, 1986 our women joined with other Baptist women of our state to celebrate our Centennial birthday. Mt. Carmel also has a very active G.A. and Acteen program.

In 1947 the Brotherhood program began and is still leading the way for continuing growth of Mt. Carmel. In July, 1981, N. C. Baptist Men formed a partnership with West Virginia churches to build 100 new church buildings. Some of the brotherhood men and their wives participated in this mission work. We also have an active R. A. program.

In 1955, the parsonage was built on Highway 109 located about three miles from the church. In 1971 it was remodeled with an additional bath and roof added. In 1980 and 1982 another acre of land was purchased. Again in 1988 the parsonage underwent remodeling. This time new carpet was installed, painting, new wallpaper hung, and a totally new more efficient kitchen. Storm windows were installed and siding put on.

On November 6, 1966 the church members voted to build a new addition. The ground breaking for the addition was held on January 15, 1967. The new building was ready for its first service May 14, 1967 which happened to fall on Mother's Day that year. The new addition consisted of bathrooms and more classrooms, the remodeling of the sanctuary and installing a baptistry.

In 1970 a church library was started. Books were donated by members or relatives of deceased members as well as by the church. The library includes books interesting and appealing to all.

In 1976 more rooms were needed and a wing was added to the right side of the church. This included four new Sunday School rooms, pastor's study, large fellowship hall and kitchen.

In 1983 Mt. Carmel gave its support, through money and prayers, to Haiti along with other churches to build chapels there for worship. On June 10, 1984 three members from our church along with five others from surrounding churches left to build these chapels.

On December 27, 1985 the men returned to Haiti again to build yet another chapel. God truly blessed this mission work and is continuing still today.

In June, 1985 Mt. Carmel youth and leaders participated in the Baptist Children's Home "Run for the Children" to help celebrate its 100th centennial celebration. This was the first ever mountain to coast run. In August the youth went to the Children's Home in Thomasville to help celebrate the finish of the run. A time capsule was buried on the grounds of the home. This was a time the youth will not forget.

In March, 1966 our church participated in a Good News Revival. A time churches all across the state held week after week of revival. Also in 1986 the Constitution and By-laws were formed for the governing of the church.

In 1987 a new large sound system was installed as well as sound room built. This enabled us to start a tape ministry for shut ins.

As far as records are available, the church ordained and licensed six men into the Gospel Ministry. They are Rev. Haywood Morris, Rev. Daniel Morris, Rev. Shell T. Morris, Rev. Kenneth Gibson, Rev. Darrell Cobb, and Rev. Lonnie Gibson. Three of these men still carry on the Gospel today. The others are deceased.

Today Mt. Carmel is still a mission minded and Bible believing church as our forefathers intended, carrying on God's work and continuing to be a lighthouse in our community.

First Baptist Church of Mt. Gilead

First Baptist church of Mt. Gilead is apparently the third and current name of our church. It was apparently first established in a time of national and local crisis and certainly at a time of great uncertainty. In May of 1861, less than a month after the first shots of the War for Southern Independence (Civil War) were fired, Hamer Creek Baptist Church (not the present Hamer Creek Baptist Church) was organized and located on a 3/4 acre lot on the south side of The Fayetteville Road (now East Allenton Street) about 600 feet east of where that road crossed The Turnpike Road (now Main Street) and just east of the present fire station. During the war years and most of the following Reconstruction Period the church worshipped at that site with that name until the church trustees Pleasant Fraser, James M. Greene, and James Byrd purchased a 2 3/4 acre lot on the east side of The Turnpike Road for $14.00 at the May 14, 1875 sale of part of the William Samuel Scarborough estate lands, that lot including the present (1989) site of the church and parsonage. The deed is dated December 27, 1875 but was not recorded until July 11, 1895. The church had endured the hardships of war and the economic depression of the Reconstruction Period and still had the faith and courage to expect a brighter future, even while the economic depression remained, with such a purchase and with the quick construction of a "new house of worship" on the newly acquired land where "....the church of Christ worshipping at Hamer Creek met in our new house of worship at Mt. Gilead for the purpose of organizing this 25th December, 1875..." At that meeting the congregation adopted the new (and second) name of "Mt. Gilead Baptist Church" and continued that name until 1919 when a third house of worship (now in use) was erected and when the church name was changed a third time to the present name of "First Baptist Church of Mt. Gilead". The unique and specific wording of the minutes of the church meeting of December 25, 1875, the existence of a "full blown" membership of 52 (and Sunday School enrollment of 100) in the "new" church, the absence of any mention of adoption of a new church policy different from that of the old Hamer Creek Baptist Church, and the fact that James Byrd and O. H. Cook (both members of the "new" Mt. Gilead Baptist Church) trustees of "The Baptist Church at Mt. Gilead" sold the old 3/4 acre church lot to W. S. Ingram in a deed dated July 1, 1882; is more indicative of continuity of Hamer Creek into Mt. Gilead Baptist Church than of separating or dividing church. It appears that the same church has evolved with continuity from the old original Hamer Creek Church to the present First Baptist Church of Mt. Gilead, that our church is then somewhat older than generally thought, and that it has gone through a name change each time a new house of worship was constructed.

First Baptist Church of Mt. Gilead has not had a typical rise-flat-decline pattern of church membership but has had two major cycles of sharp rise/sharp decline and now appears to be starting a third rise (since 1983). Even without a full time pastor or weekly worship services the membership increased rapidly from 1907 through 1921, followed by a major decline in 1922-23. With the arrival in

1923 of John H. Bunn as the first full time pastor and a major community revival in 1924 (after which 43 new members joined the church-33 by baptism), membership continued to rise sharply (except for a sharp decline in 1931-32) to an all time high of 319 in 1951. An abrupt drop occurred in 1952 and lasted through 1958. Then another climb developed and peaked in 1971, followed by another decline that lasted through 1982 to a level that had not been equaled since 1931. Since then a gradual increase has occurred so that the present membership is similar to that of the mid 1950's.

Baptisms per year trended upward (with erratic highs and lows) in the early life of the church and reached an all time high of 33 in 1924 (following the major community revival) and has steadily trended downward (with erratic highs and lows) since that time. The last "peak" of baptisms occurred in 1984 (6) resulting in an average annual decline in number of baptisms since 1924 of 0.4. The majority of baptisms that have occurred have been of members of church families.

Sunday School enrollment throughout the life of the church has also gone through two cycles of sharp rise/sharp decline with this year (1989) indicating the start of a third rise. A unique characteristic of Sunday School enrollment versus church membership is that both peaks of Sunday School enrollment occurred several years before the peak of church membership.

Except for the period of the Great Depression, total annual [illegible] offerings per member has steadily increased to a present level of $64.50 per member per year. However, these offerings have not kept pace with inflation as measured by the Consumer Price Index for any period since Consumer Price Index statistics were developed.

An informal womens mission support group has been in existence from before 1900, but a formal organization was begun in 1908 and was among the first organized within the Montgomery Baptist Association. Since that time of beginning, enrollment, interest, and activity has fluctuated greatly and appears to have been dependent upon strength of leadership of a few individuals, the pastor's wife, or pastoral emphasis and encouragement. Except for Sunday School the women's missionary program is the largest organization within the church. It provides mission education for girls and before organization of the Brotherhood (and on occasions since) it also supported mission education programs for boys, also.

Church training programs were first reported in 1924 and has reflected increasing and diminishing life in a manner similar to that for the women's mission programs and also upon the existence of strong programs. It became totally inactive in 1969 and is only recently being revived with some current training being provided.

Brotherhood was first reported in 1952 and has also experienced varying emphasis and success, but is currently (1989) at one of its strongest periods. It also reflects dependency on pastoral emphasis and encouragement, however without any real membership initiative.

The church has apparently always had an appreciation for worship through music. Records hint at an early organization of a formal music program, but the definite existence of a music program can be established as far back as 1952. Since that time the church has maintained an adult choir and at various times has maintained varying levels of youth music programs. The church has been able to provide adequate leadership and accompanists for the music program. Enrollment in the adult choir has been fairly stable or nearly uniform with good representation of both men and women and with at least some representation of the four major tones (soprano, alto, tenor, and bass).

This church was organized in 1925.

Pleasant Grove Baptist Church

Pleasant Grove Baptist Church was organized in 1888. The Temperance Hall, down on Little River was used for worship service until 1894. On July 23, 1894, Mr. and Mrs. W. D. Clark, Mr. and Mrs. A. D. Clark, Neal Clark, and Mr. and Mrs. A. A. Blue gave approximately two acres of land to the trustees of the church. The Trustees at that time were W. B. Strider, John W. Haywood, and J. D. Haywood.

On May 26, 1928, the second plot of land of approximately two acres was given to the church by W. N. Davis and Willie C. Davis. The first addition to the church was added while J. C. Edwards was pastor between 1942-1949. The porch was added while J. L. O'Quinn was pastor between 1951-1952. The bath rooms, and addition to the Sunday School rooms, and new pews were added while Arlie Starnes was pastor between 1954-1963.

While Fred Richardson was pastor, between 1963-1967, shrubbery was planted in front of the church. While David Kime was pastor between 1968-1970, the bulletin board out in front of the church was built and the use of a financial budget was established.

The parsonage across the road was built, with much of the work being done by members of the church while Wayne VunCannon was pastor between 1977-1978. The addition of two Sunday School rooms and a storage closet was added between 1982-1984 while Johnny Hooks was pastor. And the shed over the picnic table was recently completed by members of the church.

Prospect House of Prayer Baptist Church

In 1855 three acres of land was deeded for the purpose of constructing a house or other structure where members of the church could meet for worship. At this time, it belonged to the Methodist Association. Then, in 1932, the Methodist deeded the land and building over to the Baptist Association who used it until some time in the late 1930's when the members of Prospect consolidated with another church, thus, leaving Prospect standing empty. Since the building was not being used, some time later, the roof was taken off and sold in order to make a payment or payments on the church building presently being used. In a few short years, Prospect Baptist Church no longer existed. There were people who still took an interest in the grounds and cemetery. In fact, the cemetery was kept up by one family for 35 years with no church existing there.

On January 6, 1985, Rev. David Brown began hold services in a home to see if there was enough interest in the community to start a new Prospect Church.

In August of 1986, the church was built and we began holding services in it. Rev. David Brown was our pastor until August of 1987 when he resigned.

Rev. Tony Parsons was called to be our pastor in October of that same year and is still filling the position at this time.

Church Clerk
Francis Brown

First Baptist Church
of Star

The year was 1887 - there was no Baptist Church in the immediate Star community. All denominations attended Bethlehem Methodist Church, west of Star.

All Baptist membership was with the Dover Baptist Church which was about five miles North East of Star and an all day trip by wagon.

About the first of July, 1887, C. E. Harper, W. B. Owen, Jacob Lassiter, Joseph Deaton, and other members of Dover Baptist Church, with the cooperation of John L. Stuart and others, resolved to make an effort to build a Baptist Church House at Star, N. C. C. E. Harper went among the people and got up a list of subscriptions and the promise of about $175.00. During a miscellaneous business meeting in church conference at Dover in July, 1887 he stated that the above stated amount had been promised and asked their cooperation in said object. Several brethern and other promptly responded.

In September following Joseph Deaton, Willie Lassiter, W. B. Owen, A. G. Lassiter, Jacob Lassiter, and C. E. Harper, members of the Dover church met at Star for the purpose of securing a site for said House and appointed a building committee. John L. Stuart proposed to give the site, and the following were appointed as a building committee, to wit - W. B. Owen, Joseph Deaton, Jacob Lassiter, C. E. Harper, and J. L. Stuart. C. E. Harper was appointed Secretary and treasurer. The committee decided to build immediately and made arrangements for work. The House was to be 45 feet by 30 feet by 15 feet between points with recess and belfry attached.

The site chosen for the new church was very important. There was a much needed source of water, a spring, near by. It was across from the present United Methodist Church building.

Entered into the journal of C. E. Harper on October 24, 1887.....Expenses of building church and cash paid out Oct. 24, 1887, payed Martin Leach and James (Cal) McLeod for cutting 25 logs, $1.25. Oct. 25, 1887, payed James McLeod for cutting 23 logs, $1.15. Nov. 1, 1887, payed Martin Leach for cutting 9 logs, .45.

5th Sunday of Jan. 1888, (First Members). A presbytery consisting of Rev. James Jordan and Rev. Oscar Haywood met in the Thomas Harper house in the vicinity of Star, Montgomery County, N. C. on the fifth Sabbath in January, 1888, for the purpose of constituting a Baptist Church. After singing and prayer the Rev. James Jordan preached from the text. After the sermon, by mutual consent, Rev. James Jordan took the chair as moderator, and called the house to order. Letters of application for membership were called for. A letter from Dover Baptist Church of Moore County, N. C. was then read dismissing the following brethern and sisters from Dover for membership at said church at Star, to wit: Joseph Deaton, Jacob Lassiter, John Lassiter, C. E. Harper, Alex Lemonds, M. F. Lassiter, Willie Lassiter, Johnson

Deaton, and A. G. Lassiter. SISTERS: Sarah Harper, Sarah Jane Harper, Dorcas Deaton, Sidney Lassiter, Mary Deaton, Margaret Lassiter, Amy Harnell, Jane Owen, Elizabeth Owen, and Mily Leach.

After reading the letter the moderator extended to the brethern and sisters the right hand of fellowship. Rev. Oscar Haywood examined the church on Baptist doctrine and delivered the address of Council to the church. After prayer by Bro. C. E. Harper, the congregation arose and sang, "Praise God from whom all Blessings Flow". And the moderator pronounced the benediction.

James Jordan, Moderator
Oscar Haywood, Clerk Pro-tem
Rev. Josiah Allen

NEW CHURCH BUILDING

In 1920 the church voted to build a new church building. William Logan James and Willis Freeman were on a committee to collect brick for the new building at the time of Mr. Willis Freman's death. The new building was started in 1920 and completed in 1921. Rev. Paul Harrell was pastor at the time. The church had a sanctuary, four class rooms and beautiful stained windows. This building is still being used.

Mrs. J. [illegible] McCulloch gave a lot for a church parsonage which was completed in June of 1948. Rev. J. C. Hough, Sr. was the pastor at the time and moved into the new parsonage June 22, 1948.

In 1951 the church voted to build a building on the east side of the sanctuary to be used as Sunday School rooms and a fellowship hall with an kitchen. Also, there was to be two rest rooms in the new [illegible]. This building was completed in 1953.

In 1956 a fire caused by short circuit did extensive damage to the sanctuary. Work was started immediately to restore the building. However, in 1977-78 the entire sanctuary was again renovated. New pews were purchased, carpet was installed and the lighting system was changed, and it was made into the beautiful building we enjoy today.

To remind us of the economy of the time when our church was being organized, let us be reminded that the pledges that were made ranged from .50 to $25.00, with the most pledges being not more than $2.00.

The church had what is known as "part-time" services for about 32 years. For many years during that time we shared a pastor with other churches. (Original notes are found at the end of this history showing [illegible] of these times.)

The Womens' Missionary Union (W.M.U.) has meant very much to our church and community over the years. In the minutes of the Montgomery Baptist Association it is recorded that the first W.M.U. meeting on the Associational level was held here at the Star Baptist Church.

The W.M.U. takes the responsibility of setting goals for our Mission Offerings and promoting them among our members. In 1948 the offering for Lottie Moon (Foreign Missions) was $40.00. For the last few years this offering has been around $1400.00.

As can be noted in the copied article at the end of this history, as late as 1934 the church budget for all causes was $1075.00. In 1988 we broke all records with an annual income of over $60,000.00.

The present pastor, Rev. Jerry Randolph Browning was introduced to the congregation on the first Sunday of April, 1979. After hearing a trial sermon delivered by Mr. Browning, the church was called into a special session of business to hear a recommendation from the Pastor Selection Committee to extend a call to Rev. Browning to become the pastor of the church. A unanimous pastoral call was extended to Mr. Browning by a vote of the congregation. Mr. Browning accepted the call with the understanding that he would become pastor on the first day of June.

In 1980 the church agreed to pay a part-time secretary and a church newsletter, "The Beacon" was started. The ministry of "The Beacon" has been a blessing to many people, especially the elderly, and the shut-ins. Former members and friends of our church have also expressed very much appreciation for receiving "The Beacon" into their homes.

The hopes and dreams of the original membership of Star First Baptist Church have continued to grow both spiritually and materially. The property of the church in 1888 was valued at approximately $200.00. Today it is approximately $100,000.00. The foresight and planning of the present generation enables space for future expansion and spiritual growth through varied church activities. Two activities that we have enjoyed in the past is an annual Bus trip on Saturday after Thanksgiving to a shopping center somewhere in the state. We have adults and children that go and enjoy the fun and fellowship. Also, the church has an annual fellowship meal for our senior adults because we are so proud of them.

Just recently, the church has had a heating unit with central air conditioning installed in the parsonage and vinyl siding put on the outside to make it more comfortable. Also, we have just purchased a half acre of land immediately behind our church building that we needed very much.

OUR PASTORS

W. M. Bostick	1888-1897
N. H. Sheppard	Feb. 1897-Oct. 1897
W. H. Strickland	Oct. 1897-Sept. 1899
W. H. Elder	Interim Pastor
W. H. Strickland	1899-1903
James. B. Richardson	Interim Pastor
W. H. Lawhorn	Interim Pastor
J. W. Little	1904-1908

John R. Jordan	1909-1910
J. D. Bowen	Jan. 1911-April 1911
J. A. Mcmillian	May 1911-July, 1913
O. P. Campbell	July 1914-Sept. 1916
T. Sloane Guy	Sept. 1916-April 1918
Paul Hartsell	June 1918-Sept. 1921
L. M. Hobbs	Oct. 1921-Oct. 1922
J. F. Black	Jan. 1923-Spring 1924
R. L. West	May. 1924-Jan. 1926
P. A. Pridgen	Sept. 1926-Sept. 1927
K. D. Stukenbrok	Nov. 1927-Nov. 1928
John R. Jordan	Jan. 1929
Earnest Hancock	Jan. 1937
S. W. Oldham	Dec. 1937
Lester Marsh	Dec. 1947
J. C. Hough, Sr.	Dec. 1947
B. R. Hiatt	Mar. 1958
Winfred Allison	Mar. 1963
Jim Lowery	Nov. 1966
Walter Woodson	Mar. 1970 Interim
Winfred Allison	June 1970-1973
Marvin Miles	May 1973 Interim
C. Ray Yarborough, Jr.	May 1973-1976
Marvin Miles	Interim
David Mack Kime	1976-1978
Nelson Chambers	Interim to June, 1979
Jerry Randolph Browning	June 1979-Present

STAR - BISCOE - CANDOR BAPTIST CHURCHES

Rev. N. R. Jordan, Pastor

Star, N. C.

Whereas Certain acts of lawlessness ~~and~~ inexcusably have been committed in our Community and the morals and general welfare of ~~have to~~ our people have thereby been affected, therefore be it resolved.

1st. That we deeply deplore our present situation and pledge our most earnest efforts to correct these evils and furthermore do all we can to purify and cleanse the morals of those who compose a part of our citizenship.

2d. That as law abiding citizens and Church members we will stand behind our officers of the law in the performance of their duty and give them our moral support.

3d That a copy of these resolutions be placed in our Church record also a copy be submitted to the Board of ~~Com~~ Commissioners of the Town of Star.

Done in Church Conference Wednesday Jan 11th 1931.

Signed:

Members of Star Baptist [illegible]

4th That a committee of four from this Church be appointed to confer with the Comittee appointed by the M. E. Church to devise ways and means to improve our present situation.

D. B. ARCHBELL, Mayor

C. R. LASSITER, Water Supt. & Clerk

L. C. WILLIAMS, Marshal & Tax Collector

TOWN OF STAR
STAR, N. C.

CHURCH MET IN CONF. 12-10-33. BUDGET FOR WORK OF CHURCH FOR 1934 WAS SUBMITT
BY L.C.WILLIAMS TO CONSIST OF LOCAL & MISSION OBJECTS TO THE AMMOUNT OF
$1075.00. AFTER SOME DISCUSSION THE BUDGET WAS ADOPTED.
MATTER OF RAISING MONEY TO PAY FOR THE PAINTING OF CHURCH ROOF WAS TAKEN
UP. THE NECESSARY FUNDS WAS RAISED FOR PAYING THE BILL.
THERE BEING NO OTHER BUSINESS CONFERENCE ADJOURNED.
J.R.JORDAN.MODERATOR.
L.C.WILLIAMS CLERK PROTEM.

Stoney Fork Baptist Church

Although Stoney Fork Baptist Church was not organized until October 9, 1898, it was started as a mission point from the old Thompson School House in 1876 or 877 from Union Missionary Baptist Church now known as Wadeville Baptist Church.

Stoney Fork Missionary Baptist Church was named for a little creek that runs just a little distance on the north side of the church. This creek was always known as Stoney Fork Creek. The church is located five miles north of Mt. Gilead on Route 2. It is 3 1/2 miles west of Wadeville and 2 miles east of Pee Dee.

The presbytery was formed and the church organized by Rev. W. G. Morton and Rev. D. S. Morton with 11 charter members: R. P. Thompson, James Thompson, Eugene R. Thompson, S. E. Thompson, A. E. Singleton, R. F. Singleton, Martha Singleton, Sallie Singleton, Martha Byrd, Miley Byrd, and J. T. Smith.

During the period from January 12, 1901 until October 7, 1905, while Rev. D. S. Morton was pastor the first church building was completed. Mr. R. P. Thompson was the main leader in organizing and building the church. He cut the first tree to make the lumber for the building. Mr. S. W. Thompson, A. J. Strother, J. T. Smith and many others helped while the church was struggling in its infancy.

On January 13, 1908, Rev. J. G. Williams was called as pastor and served faithfully for nearly 16 years. The church grew and prospered under his leadership with over 100 members on the church roll.

In August of 1922 under the leadership of Rev. J. S. Harris the yearly revival was one of the greatest revivals ever experienced by the church. Twenty-two new members were added to the church roll.

Between October 1924 and November 1929 under the leadership of Rev. M. R. N. Caldwell the church was remodeled and painted and a porch and belfrey was added.

It is interesting to note that one of the charter members was a black woman (Miley Byrd), who was faithful to death. She is buried directly behind the church.

In 1937 the church called Rev. Reid Harris as their first full time pastor. On January 7, 1938 with the great depression over, the church voted to buy 7 1/4 acres of land from Mrs. Mollie McAuley at $5.00 per acre. On August 7, 1938 the people of Stoney Fork, having faith in God and each other, voted to borrow $500.00 to buy the brick, sand, etc. to build a basement with six Sunday School rooms. While this basement was being built with brick by Brothers Ed and Levi Thompson, the ladies of the church founded the Stoney Fork Baptist Church W. M. U.

When the basement was completed in late 1938 Brother S. P. Kirk brought his team of laborers from Carolina Aluminum co. (now Alcoa) at Badin. On Saturday morning with the help of the men members of the church the church was jacked up, placed on rollers and rolled on the top of the newly bricked basement. The ladies of the church supplied the workers with coffee, tea, and pots and pots of chicken stew.

In 1942, with the world at war in World War II, the people of the church still having faith in god and country, voted to tear down the old wooden church and build the present church with brick. On February 5, 1942, work was begun tearing down the old church. The lumber was sold for $100.00. While the new church was being built church services were held in the Pee Dee Community Building. Wednesday night prayer meeting was held in the home of Brother and Sister S. P. and Maggie Kirk. The second Sunday in May, 1942, the new church was opened with a homecoming service.

In 1945, with the war over, and the men returning home, Stoney Fork once again launched out with faith in God and country and built the present pastorium just east of Pee Dee on the Mt. Gilead road. The first pastor to live in the new pastorium was Rev. Paul Hopkins.

The date is uncertain, but sometime between 1964-1974 there was an addition built on the south side of the church. This addition included additional Sunday School rooms, a pastor's study, choir and prayer room, and a baptistry. The beautiful scene in the baptistry was hand painted by Delite Kirk Peasley and was presented by her and her brother O. D. (Mack) Kirk in memory of their father Samuel P. Kirk, Jr.

In 1979-80 once again the church felt the need for expansion and the Family Life Hall was built on the north side of the church. This added new Sunday School rooms and new restrooms upstairs, a fellowship hall and modern kitchen downstairs. The hall was named in memory of Dallas Hurley.

Today in 1989, Stoney Fork is a full accredited Southern Baptist Church with a full time pastor. The ladies W. M. U. is very strong with Baptist Women, Baptist Young Women, Acteens, and Girls in Action. The men of the church have the men's Brotherhood and boy's Royal Ambassadors.

Since March 7, 1976, the church has been under the leadership of Rev. Lonnie Gibson, who is not only a God called minister but also a gifted teacher.

Since its beginning in 1898 Stoney Fork has had 21 pastors. It has a present enrollment of 147 with an average of 70 in Sunday School. From the beginning in a log school house Stoney Fork has become a beautiful brick church nestled in a lovely grove of trees. As of this date, March, 1989, the church is debt free and is worth an estimated $250,000.00. Also, another beautification project is in the making. By homecoming in August 1989, the church will have stained glass windows installed.

Henry Leigh Nordan, Church Historian
March, 1989

Tabernacle Baptist Church

Tabernacle Baptist Church was first organized August 11, 1940 by Rev. T. F. Staley of Albemarle. He not only built the church building which is now used as a fellowship hall, but was pastor from 1940 to 1945. He often made the remark, "that he never felt the presence of the Lord any greater than when he organized Tabernacle Baptist Church."

There were 15 charter members who are all deceased. The present church building was completed in 1948. The first service was held June 27, 1948. There were 270 people present for this first service.

Tabernacle has had nine (9) pastors since it was organized. They are: Rev. T. E. Staley, Rev. Zeb Thompson, Rev. James Bryant, Rev. J. W. Cooke, Rev. Cabot Inman, Rev. Joe Willis, Rev. W. P. Lippard, Rev. W. H. Beam, and our present pastor, Rev. A. T. Robertson.

Several young men have been ordained as ministers from our church: Jesse Ray Dennis, Raeford Cooke, J. C. Shaw, Jr., J. L. O'Quinn, and Frank Johnson.

In 1967 we installed new carpet, pews, pulpit furniture, a new heating system, and a new piano. A note burning service was held on Jan. 19, 1969 to pay off the church debt on these things.

In 1968-69 the church built a new parsonage and remodeled the former parsonage for a fellowship hall. The pastor, Rev. W. P. Lippard, moved into the parsonage in 1969. In 1970 the Sunday School rooms, basement, and bathrooms were remodeled and painted. A sound system was installed in the sanctuary in 1971. In 1973 an air conditioning system was installed in the fellowship hall. On March 9, 1975 the church held another note burning service for the parsonage built in 1969.

In 1975 a steeple was put on the church and a new roof and central air conditioning was installed. A new porch was put across the church and new stained glass windows were ordered. Two acres of land behind the parsonage, adjoining church property, was purchased by the church.

In 1981 new carpet was installed in the sanctuary and the pews were cushioned. The church had an old fashioned day on November 28, 1982. All members dressed in old fashioned outfits. Our lights were candles and everything was done in an old fashioned manner. We really enjoyed this.

The church installed a chair lift beside the porch to aid the elderly and handicapped to leave and enter the church. This has been one of the most rewarding achievements of our church. Since we turned the old parsonage into a fellowship hall, we have completely renovated it.

First Baptist Church Troy

Our church was organized on the third Sunday in June, 1885, when William Bostick, James Jordan, David Wright, and Trezevant Harrison met with, and at the request of, brethern and sisters in Troy for the purpose of organizing them into a Baptist church.

The twenty charter members were: Roby Crook, T. F. Crook, T. A. Hathcock, Ellen Hathcock, John A. Hathcock, W. C. Douglas, Z. T. Wright, Loucinda Wright, F. M. Warner, Lou J. Warner, J. J. Deaton, N. A. Russell, Mary D. Munroe, W. H. Hathcock, William A. Morris, T. R. Morris, M. C. Wright, E. E. Jordan, and Sarah J. Hurt. Two of them (Mr. and Mrs. Roby Crook) came by letter from Forks of Little River Baptist Church which was organized in 1760. Forks of Little River Church was a daughter church of old Sandy Creek Baptist Church which was organized by Shubal Stearns who came to this area from the Philadelphia Baptist Association, oldest Baptist Association in America and directly connected with Welsh Baptists.

On the day the church was organized, Revelation 22 was read. It is a passage picturing the throne of God and the Lamb of God who died to take away the sins of the world. From the throne is pictured a river of life going forth to give life and vitality wherever it flows. It is ultimately for the "healing of the nations". That really is what our church is all about. The hymnbook they used was the Baptist Psalmody, a hymnbook with no music. It had the poems with a notation of the meter to be used for singing the hymn. The minutes of that first meeting list number 641 which was Isaac Watts' "Am I a Soldier of the Cross?"

The Bible was presented as the church's rule of faith. A declaration of principles and a church covenant were adopted. The first sermon was preached in the Methodist Church by William M. Bostick who served as moderator. That afternoon in a meeting at the courthouse, W. A. Morris, Z. T. Wright, and Francis M. Warner were elected as deacons. W. A. Morris had already been ordained as a deacon, but Z. T. Wright and France M. Warner were ordained that afternoon. The minutes record that their task was to be that of "looking after the spiritual condition and welfare of the flock."

In July of that first year the church called Rev. Trezevant Harrison as its first pastor at a salary of sixty dollars a year. Five new members were received into the church. A treasurer and a collector were elected. A church building was already under construction. It still stands (remodeled into the McCall apartment building) on Pearl street near the courthouse. A revival was conducted in August. Nine people were saved. At the close of the revival the Lord's Supper was observed, followed by the singing of LM(long meter) doxology. The minutes record that a deep religious feeling pervaded the entire community.

During that year the church sent messengers to the annual meeting of the association meeting in Laurinbury. The church has always been

in cooperation with other Baptist bodies (the local association, the Baptist State Convention of North Carolina, and the Southern Baptist Convention). Today it shares in a world-wide ministry through the cooperative program of the Southern Baptist Convention.

In 1886 the pastor's salary was raised to one hundred and twenty-five dollars per year. He was to preach on Saturday night and Sunday morning once each month. He was called for only one year at a time. The expenses of the church were divided among the members. It is interesting to note that the sexton was paid five dollars for the year. Prayer meetings were held on Thursday nights. An offering of six dollars was given for foreign missions and an offering was given for home missions. Also of interest in the minutes of that second year was the receiving of two black members into membership. One came by letter from Mount Carmel Baptist Church and the other came by profession of faith and baptism. The church continued to have black members until they later transferred their membership to a black Baptist church after one was organized in Troy.

Baptists have always been interested in Christian education. In 1902 a committee was appointed to raise twenty-five dollars for Baptist Female University. The church organized its first Sunday School (called a Sabbath school) in 1886. The first report records that there were 63 enrolled with a regular attendance of 40 and $9.50 collected. Expenses were $1.00. The school was reported to be "in a healthy condition."

In the early days there were many items in the church minutes regarding persons brought to trial before the congregation in business session for absence or other misconduct. The roll was called and each male member was expected to be present or have a reasonable excuse. The first person brought before the church was in October of 1886. The record says he "confessed to having been guilty of the intemperate use of spirituous liquors, prayed for his forgiveness of the church, and after remarks by the moderator and some of the brethern, he was excused." Some were excluded from membership. Some were guilty of fighting, disorderly walk, immorality, profanity, drunkenness, or other conduct unbecoming a Christian; and some for non-attendance. One man confessed to stealing a watermelon, but was forgiven by the church. A spiritual committee was elected by the church to see these people. One of the the committee reports reads in part: "....It has grieved the committee at heart to make this report for we dearly love our brethern even though they do err; but in light of the Scripture and in the fear of God...There are a few more than thirty of those on our roll who are either walking disorderly or not attending the services or contributing to the support of the Gospel and the objects of the convention." Seventeen names were dropped from the roll at one time. Later, four others were dropped for non-attendance. The last person excluded for any of the above mentioned reasons was in 1933.

In 1897 Rev. N. B. Cobb was called as pastor at a salary of $200.00 per year. $125.00 of this salary was to be paid by the church with the remaining $75.00 coming from the Baptist State Convention. During that year the church offering envelope system was adopted by

the church. It is of interest that a report was made showing how much each member had paid into the church during the year. Of special interest that year is the listing of the names of three children who were received for baptism and church membership. Their ages are noted. There were Oliver b. Deaton, (father of O. B. Deaton, Jr.); John Jordan, aged twelve; and Emma J. Epps, aged nine.

Minutes for 1890 have an interesting note about a brother who asked for a letter to join another Baptist church of like faith and order. The church action was that "....upon motion the letter was granted when he shall have paid up all back due, if any be."

In August, 1895 Dr. William Lineberry Wright, pastor of Leigh Street Baptist Church in Richmond, Virginia, preached a revival in our church. He later was asked to become our pastor, but declined because of ill health. He had moved back to Montgomery County and made his home on East Main Street. He and his wife, Fredonia Pleasant Wright, and daughter Margaret became members of our church in 1898. Margaret organized the first Sunbeams (now Mission Friends) in our church and in our area. The first Woman's Missionary Union was organized in our area by Mrs. Wright about 1906. She and Mrs. Tero Russell (mother of Mrs. Mamie Barksdale) travelled together, with Mrs. Russell providing the horse and buggy. If they went as far as Hamer Creek they had to spend the night because of the distance. Mrs. Russell had joined the church by letter from Eldorado Baptist Church in 1904.

It is interesting to note that in 1899 the churches of Troy, Mt. Gilead, and Harbinsville all had the same pastor. It was not until 1915 that our church had services regularly two Sundays per month.

The minutes of 1906 note that a "suggestion was made by Brother Barna Allen (father of James B. Allen and Mrs. Louise Farrell) that we adopt a system of paying our church expenses. The minutes do not describe the system.

In 1907 thirty people were baptized including such names as Thelma Allen (later to become Mrs. John King, mother of John C. King, Jr.), Mamie Russell (now Mrs. Roy Barksdale), Alma Warner, Minne Warner (later Mrs. C. J. Covington), and Oscar Russell. They were baptized that year on October 6 at three-thirty.

It was in 1911 that electric lights were first installed in the church. In 1914 a lot was purchased on Chestnut Street (on the west corner of what is now the parking lot for Food King store). Five hundred dollars was borrowed for the construction of the new church building. The building committee was made up of O. B. Deaton, Neal Clark, J. C. Beckwith, Barna Allen, F. M. Warner, and A. R. Dunn. The congregation moved into the new building for its first service there on November 26, 1914.

Shortly after moving into the new building Miss Josephine Allen began helping her mother in the primary department of our Sunday School. That department is now our Children's One Department. Miss Jo's mother, Mrs. G. W. Allen was for more than sixty years a faithful

member of the church and had twenty three years perfect attendance in Sunday School. She taught children for many years. An accident about ten years before her death at ninety-one kept her from teaching those final years. Miss Jo, following in her mother's footsteps, taught young children in the Sunday School for about sixty years and made provisions in her will for them to be supplied with a Bible when the entered her department.

The church's first budget was adopted in November of 1926 for a total of $3800.00. Of this amount, $665.00 was for world missions through the Cooperative Program and $150.00 for the Baptist orphanage (now Baptist Children's Homes). The total for local expenses was $2985.00. The minutes not that the church was divided into six groups with a man and woman to lead each group. This was to cooperate with the pastor in making the work more effective. A church calendar was adopted in 1927. A workers' council meeting was held on Tuesday nights after the first and third Sundays in each month. It was in November of 1928 that the church authorized the deacons to make an every member canvas. The church was sending out quarterly statements by September, 1929.

Deacon rotation began in 1949. Any deacon who had served the church for twenty-one years or had reached the age of seventy with twelve years service was eligible to be elected as a life deacon or deacon emeritus. The church has during the years elected J. C. Beckwith, P. C. Morris, W. H. Shaw, Mrs. O. B. Deaton, Sr., Mrs. Fredonia Wright, Mrs. J. C. (Ruby) Beckwith, and Loyd Wood as life deacons. A deacon family ministry plan was adopted in 1937. In addition to the above named women, Hope Howell Hodge and Millie Blake Arscott have served as deacons in our church.

In 1980 Rev. Marion Parker retired after serving the church as pastor for twenty-five years. On July 15, 1981, he was elected as Pastor Emeritus with the privilege of serving as a messenger to the Baptist State Convention at church expense, a week at Bible-Preaching conference at Ridgecrest at church expense, and to have access to the church equipment and its use. These privileges are to continue as long as he is a member of this church.

The present church building was entered by the congregation in 1958. It cost a quarter of a million dollars. The building steering committee was made up of Al Willis (chairman), Jack Harper, Virginia Alexander, Hope Howell Hodge, John Ernest Hodge, Ernest King, Jr., Austin M. Garriss, Reuben Dubose, E. A. Pipkin, Mamie Russell Barksdale, and J. Spurgeon Edwards. To finance the new building, one hundred thousand dollars worth of bonds were sold in less than one week. A year later a second hundred thousand dollars worth were sold. The entire debt was paid off in less that fifteen years.

The bell from the original building is now in the bell tower of the current building. The stained glass center window from the 1914 building is now in the chapel. Many of the furnishings were given as memorials. It is of special note that the Chapel was given by Ada Allen Blair, Thelma Allen King, Lena Allen Hailey, Hester Allen Hayes, and Josephine Allen in memory of their parents, Mr. and Mrs. G. W. Allen.

A new parsonage, located on East Chestnut Street was built in 1972. The planning committee was made up of Austin M. Garriss (chairman), John Alexandar, John Allen, Mrs. Mamie Russell Barksdale, Mrs. Millie Blake Arscott, and Joe Huntley, Jr. The parsonage was paid for by the end of 1972.

The following person have served as staff persons for our church: Miss Josephine Eden (music), Miss Patsy Sweet (music), Howard Allen (music), Al Collins (music), Laura Lamberth (music), Roger Sanders (music and youth), Autry Lewis (music, youth, education), Terrill Watts (music, youth, education), and Mark Hill (music and youth). These have greatly assisted the church in the expansion of its ministry.

Many young people having membership in our church have gone into vocational Christian service. These include Rev. D. M. Pressley (eighth pastor of our church), Rev. Howard Dawkins, Rev. Ray Gosnell, Rev. Wayne Dunn, Rev. Mark Holder, Rev. Ralph Dale, Rev. Terrill Watts, Rev. Gordon Shaw, Rev. Stan Shaw, Versal Russell Swicegood (minister's wife and graduate of WMU Training School), Dianne Mattox Tabb (Graduate of New Orleans Baptist Seminary), Nancy Mattox Gray (Graduate of Southern Baptist Seminary and former employee of our Home Mission Board), Barbara Reynolds Spangler (officer in North Carolina Baptist Nursing Fellowship), David McLean Davis (doctoral student at Southern Baptist Seminary in church music), Tammy Davis (student at Wingate College in preparation for seminary training), Ron Weaver (student at Gardner Webb and preparing for Christian Recreation), and Jimmy Ray (preparing for music evangelism). Wayne Dunn served for seven years as our missionary in the Carribean. A youth group from our church on two occasions have gone to West Virginia to assist in mission work there. Also an adult group from the church has done mission work in West Virginia.

In its first hundred years the church has had twenty-five pastors. These are:

Rev. Trezevant Harrison	1885-1886
Rev. James Jordan (great grandfather of O. B. Deaton,Jr.)	1886-1887
Rev. N. B. Cobb	1887-1888
Rev. William Montgomery Bostick	1888-1889
Rev. W. M. Thompson	1890-1892
Rev. W.H.H. Lawhon	1892-1895
Rev. George Lindsay Merill	1895-1897
Rev. D. M. Pressley	1897-1899
Rev. William Hinson Davis	1899-1901
Rev. Robert Henry Gilbert	1901-1902
Rev. Kenneth Cassidy Horner	1902-1907
Rev. John Edgar Morgan Davenport	1907-1909
Rev. Duncan McLeod	1909-1911
Rev. Sydney Wilson Oldham	1911-1913
Rev. Jesse Martin Page	1913-1916
Rev. George E. Spruill	1916-1918
Rev. Rev. James Matthew Alderman	1921-1925

TROY PASTORS (CONT)

Rev. Gordon Van Stephens	1925-1930
Rev. Ben S. Beach	1930-1934
Rev. Charles B. Vause	1934-1936
Rev. Charles B. Trammell	1936-1948
Rev. Ben B. Ussery	1948-1955
Rev. Marion E. Parker	1955-1980
Rev. Travis Eddie Brachett	1981-1984
Rev. Raleigh Castelloe	1985-

We began our one hundredth year with a budget of $141,650.16 with about twenty-one thousand dollars of it going for mission causes. Our present membership stands at 431. Many people have accepted the Savior and have become members of our church through the years, but there has been a tremendous turnover in membership as people have moved away.

As we close our first hundred years, it is "hats off to the past and coats off to the future." The Scripture slogans used during our two bond sales campaigns for the construction of our present building are appropriate now. They are Jeremiah 33:3 where God says, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not;" and 2 Chronicles 20:15 where God says, "For the battle is not yours, but God's." We believed them then. God kept his Word! We believe them now.

The scripture lesson for that third Sunday in June 1885 at the organization of our church was Revelation 22. It still expresses clearly our vision and purpose. God is on his throne and in full authority. Jesus, the Lamb of God, is still the only Saviour for the people of our world. The stream of living water still flows from his throne. It is still "for the healing of the nations."

Valley View Baptist Church

Valley View Baptist Church was formed on December 21, 1975. The first church meeting was a Christmas program held in Sam Blake's house on December 21, 1975. On January 11, 1976 the church moved across the road to a larger house owned by Sam Blake. Valley View started with 17 active members.

The first work done towards building a church sanctuary was in February, 1976. The land was cleared and the foundation laid in April, 1976. The first church service was held in the new church building on October 17, 1976. In April, 1982 there was a note burning for paying off the church debt.

Pastors of Valley View Baptist Church

Raeford Cooke	1975-1980
Frank Ingram	1981-1982
Larry Petra	1982-1987
Darrell Nance	1987-present

Wadeville Baptist Church

The first known record of a church in Wadeville community was in 1831. John Steele made a deed to members and friends of the Baptist Church at or near Pinewoods Meeting House. This deed was dated October 5, 1981, and was signed by John Steele. This deed referring to Pinewoods Meeting House suggests there was a church built and being used prior to 1831.

From 1831 to 1878 there is no record to verify any history. We had to rely on the memory of old people, who of their own knowledge or by hearsay have pieced together certain facts. Some time after 1831, a new church was built and was known as "Old Union Baptist Church". Later on as this building became too small, it was sold to Eldridge Parker who moved it across the road west or north west, and operated a corn mill in the building which was on a country road northeast of Wadeville community. Mack Martin, father of the late Mary, Cy, and Charlie Martin, operated the mill for Eldridge Parker. Mr. Parker also operated a saw mill and sawed the lumber for the New Union Church.

After this old church building was moved, the members started another larger church building. It was never completely finished in that it was not ceiled, but was sufficient to hold services in. The church then was known as "New Union Baptist Church".

In 1878 D. D. DeBerry and wife Laura A. DeBerry made a deed to New Union Church members for three more acres of land adjoining the Steele land. This deed was properly signed and probated by J. M. Robinson (J.P.).

In 1885 members of New Union Baptist Church in conference authorized the conveyance of the property (described in deed from Steele and DeBerry) to S. S. Ballard, M. Martin, and David Blake, and their successors as trustees of said church. This deed was signed December 9, 1885 by J. F. Crowder, moderator protem, and J. J. Dunn, church clerk, probated by J. M. Robinson (J.P.). The trustees named in this deed are represented by descendants living in our Wadeville community. S. S. Ballard was the father of O. H. Ballard, Sr. and grandfather of O. H. Ballard, Jr., Doyle Ballard, and Mrs. Cecil (Jewell) Russell. M. Martin was the father of C. H. Martin, Miss Mattie Martin, and Miss Mary Martin. David Blake was the father of Mrs. Annie Shields and the grandfather of Mrs. Jack Caldwell (Mary Hurley).

While the church was in its old location the members built a wood arbor for services when crowds were too large for the church building. This arbor was used primarily during camp meeting held each summer when people would come from miles bringing the entire family and camp out for revival meetings.

In 1898 the church building was torn down and moved to Wadeville and rebuilt almost on the same spot where the church is now located.

The land was donated by D. D. DeBerry and wife Laura A. DeBerry. The deed was not signed until March 1908, and is recorded in Book 49, Page 239, Montgomery County Registry. The trustees were J. J. Dunn, M. Martin, and S. S. Ballard. Three-fourths of an acre was donated.

In 1943 and 1944, while Rev. C. E. Stevens was pastor, the old church building was remodeled at a cost of $1400.00. The pulpit was changed and five Sunday School rooms were added in the back of the church. J. C. McRae was the contractor.

On June 28, 1955, A. L. Parnell and wife Kate Blue Parnell, deeded to the trustees of the Wadeville Baptist Church additional land on which to build the "new" church. This deed is recorded in Book 53, Page 111, Montgomery County Registry. (.61 acres more of less was deeded.)

On June 19, 1955, the Wadeville Baptist Church in conference voted unanimously to build a new church and named T. R. Byrd, Doyle Balland, Mrs. C. H. Martin, Donald McRae, and Bobby Parnell as building committee members with full authority to proceed with the work. Rev. George Cooke was the pastor. Franklin Haywood was employed as foreman to erect the building. The building was started in the latter part of 1955 and completed in 1957. However, the building was occupied for services in May, 1956. The cost of the building was $29,000.00.

The dedication of the new church was held Sunday, August 11, 1957. Rev. George Cooke conducted the services. David H. Harris read the history of the church. It was a great day for the church and its members; a day of rejoicing, of thanksgiving, and of praise. A dinner was spread on a long table in the grove adjoining the church. A revival meeting began at 7:30 P.M. of the same day with Rev. Eddie Reynolds preaching.

The new church cost $29,000.00 Donations and free labor up to the time of dedication amounted to $25,217.82. The church borrowed $10,000.00 from the Bank of Mount Gilead for a period of seven years. Paid on this note at the time of dedication was $2,950.97. A note burning ceremony was held on the 5th Sunday in March, 1963. The church voted to have a full time pastor on April 5, 1964.

The church had not systematic way of financing the church program until the late 1930's. A Mr. Sullivan, a minister, taught a Stewardship course at the church, and introduced the six point system of giving. After this the church voted to adopt the six point system which has been used since that time. Offerings have increased remarkably and since that time finances have been taken care of.

Wadeville Baptist Church produced three ministers: Herman Greene, licensed in 1952; Robert Byrd, licensed in 1959; and Herman Wayne Dunn, licensed in 1964. Herman Wayne Dunn, with his family, served as foreign missionaries with the Southern Baptist Foreign Mission Board on the mission field in the West Indies for seven years.

Pastors of Wadeville Baptist Church

Noah Richardson	1839-1840
S. P. Morton	1842-1843
Eli Phillips	1844-1845
P. C. Connelly	1849-1850
M. G. Seago	1853
A. L. Stough	1857
A. D. Blackwood	1858
J. W. Littleton	1859-1862
B. G. Covington	1863
James Jordan	1866-1870
W. M. Bostick	1872-1873
L. D. Whitlock	1874
W. M. Bostick	1875
James Jordan	1878-1879
W. H. H. Lawhon	1881-1885
T. Harrison	1886
J. M. Bennett	1887
James Jordan	1889
H. M. Ingram	1890
W. H. H. Lawhon	1893
W. G. Morton	1896
D. M. Pressler	1897-1899
W. H. Davis	1899-1900
R. H. Gilbert	1900-1901
K. C. Horner	1905-1907
J. E. M. Davenport	1907-1908
Duncan McLeod	1909-1910
S. W. Oldham	1911-1913
Oscar Haywood	1913-1914
O. P. Campbell	1914-1915
T. Sloane Guy	1916-1919
O. L. Riggs	1920-1922
J. M. Page	1922-1923
John H. Bunn	1923-1926
G. Van Stephens	1926-1927
J. A. Honeycutt	1927-1930
A. A. Walker	1931-1936
C. E. Ruffin	1937-1942
C. E. Stevens	1942-1948
A. B. Cranford	1948-1952
W. M. Wallace	1952-1953
George H. Cooke	1954-1958
Kenneth Gibson	1959-1960
Coleman Watkins	1961-1964
P. M. Hutchinson	1966-1969
Jack Burnette	1969-1973
Tony Medlin	1973-1975
Johnny Gardner	1976-1979
R. D. Riggens	1979-1983
Gerald Lanier (Interim)	1984-1985
Kenneth Wellman	1986
Gerald Lanier	1986-Present

Westbrook Baptist Church

Westbrook Baptist Church is located on Wadeville Drive off Highways 24-27 in Troy. On his weekly Radio Broadcast, Rev. Cabot Inman announced plans to explore the possibility of beginning a new church in the Troy area. On Sunday afternoon August 4, 1985 a meeting was called at Rev. and Mrs. Inman's home on Eldorado street in Troy, N. C. From those attending that meeting nine people responded including: Rev. Cabot Inman, Vi Jane Inman, John Inman, Frances Inman, Hal Thomas, Jane Thomas, Mary Deaton, Charles Dunn, and Leah Dunn.

A constitution was read and approved, which named Rev. Cabot Inman as the Founding Pastor. The Articles or Faith contained in the "Baptist Faith and Message" were approved and adopted along with a Church Covenant.

At this first meeting Frances Inman was elected Church Secretary and Treasurer. John Inman, ordained deacon, having served in a previous church was chosen as our first deacon. A motion was made and approved that we would seek membership in the Montgomery Baptist Association and to support the missionary program of the Southern Baptist Convention.

Our regular services were started on Sunday, August 18, 1985 in a building which was previously used for business purposes located on Wadeville Drive in Troy, which had already been leased with the option to purchase within one year. This was made possible by the first gift of money to our work, given by Wayne and Bernice Goins of Greensboro, N. C.

During the past four years we have enjoyed a wonderful fellowship together as new members have been added, new workers elected, building renovated, new pews and pulpit furniture installed with greater plans for the future.

Our Memorial Honor Roll bears the name of one precious seven year old girl, Meredith Leigh Smith. The daughter of Jerry and Barbara Smith, Meredith has now gone to be with Jesus, after blessing our lives for a while with her faithful and joyful participation in our services with her inspiring singing. The Smiths and other families as well have contributed much in the on-going ministry of our church.

White Crest Baptist Church

The first recorded minutes in the history of White Crest Baptist Church is titled "History of the Baptist Church at Mt. Mariah, Montgomery County, N. C." It states that on September 18, 1910, a conference meeting was called at what was then known as Mount Mariah, with Rev. J. G. Williams as moderator.

The following persons, with letters of dismissal from various Baptist churches, approved a Baptist covenant and adopted the Philadelphia Confession: Daniel R. Dennis, William B. Clark, Dixie B. Clark, Matilda Clark, Elizabeth Robinson, and L. W. Corbett.

Mr. D. R. Dennis was elected as church clerk, and Mr. L. W. Corbett was elected the recording secretary.

The next meeting was planned for the second Sunday in October, 1910, for the purpose of perfecting said organization. Ordained ministers, Rev. G. A. Honeycutt and Rev. D. P. Morris, both from the Stanly County Association, were present for this meeting. Mr. J. C. Thompson and Mr. U. G. Hunsucker, ordained deacons of Liberty Hill Baptist Church, Montgomery Association, were also present.

Rev. D. P. Morris was elected as moderator. Mr. D. R. Dennis and Mr. W. B. Clark were elected and ordained as the first deacons.

On Tuesday, October 17, 1910, the members of Mount Mariah met with Rev. D. P. Morris acting as moderator, and appointed Mr. D. R. Dennis, Mr. W. B. Clark, and Mr. L. W. Corbett as messengers to petition for recognition into the Montgomery Baptist Association.

Mr. L. W. Corbett was called to pastor the church, and he was ordained at a Montgomery Union meeting on the fifth Sunday in October, 1910, at Wadeville Baptist Church, Wadeville, N. C. Brother Duncan McLaud and Brother George Henderson conducted the ordination service.

At the November 12, 1910, meeting, Mr. Gaston Williams was appointed to apply to the Associational Board for financial aid to build a new church. Mr. D. R. Dennis was elected as church treasurer.

On the second Saturday in December, 1910, the rules of decorum was approved, and Mr. W. G. Williams, Mr. W. B. Clark, and Mr. D. R. Dennis were elected as the first church trustees.

The minutes of May, 1911, are the last recording of Mt. Mariah Baptist Church. The next recording of minutes in the ledger is dated, "On the second Saturday of December, 1911." This is the first recording of White Crest Baptist Church. Also closed by "D. R. Dennis, moderator, and Mr. W. G. Williams, church clerk.

Information from older church members gives us this account: Mr. Reese Blair, Sr. donated the land for the new church building in 1911, and he suggested the name change to White Crest. Mount Mariah

meetings were held in an old school building. The new church building was built on a hill crest near the old school alongside the old Asheboro road. It was a one room, wood frame building, with pine shingle roofing. It had two front doors and no back door. It was heated by a wood-burning heater with the smoke-stack in the center of the building.

Some time in the early 1920's, by request, Mr. Blair exchanged property for the church location. The church building was moved by rolling it on logs to a position beside the old river road. The river road had been improved, and access to the church was easier.

In November, 1926, the first grave was filled, starting a cemetery on the north-east side of the church. The marker reads: Claud, son of Floyd and Sarah Dennis, 7-25-22 -- 11-29-26.

God blessed White Crest with a very special revival in August, 1948. It continued nightly for thirteen days. Rev. Fred Hopkins was pastor at that time, and Rev. Furman Wilhoit was the visiting speaker. Twenty-five people made professions of being saved by grace, through faith in Jesus Christ, and fourteen others renewed their professions of faith. Eighteen were baptized and joined the church, and three joined the church by letter of transfer.

Hopes and plans for a new church building began that fall as a building fund was started. The new church building was completed and dedicated to God in 1953. It was built directly in front of the old building, and the bell that hung on a post beside the old building was placed in the new church steeple. The new building had a wood frame vestibule and auditorium with sheetrock inside, alabaster siding outside, and covered with asphalt shingles. From the vestibule a staircase leads to the basement with block walls and concrete floors. There were six Sunday School rooms, a kitchen, and a utility room. The building was heated with natural gas burning heaters.

In 1963 the training union group built a cement walkway at the front entrance.

The well was drilled deeper in 1964, and an electric pump was installed, replacing the old hand pump. Also a basement classroom was converted into two restrooms.

A combination floor furnace heating system and air conditioning system was installed, and the over-head ceiling was insulated in 1969. The vestibule and the auditorium were carpeted also.

The walls were repainted, and carpet was installed in the basement in 1971.

In March, 1973, the cemetery was surveyed and marked off in 6' x 12' plots with 4' walkways between every two rows. Provision was made whereby plots could be reserved.

Our congregation was growing, and that year we remodeled and expanded the church. Fourteen feet was added to the back side, and the front side was built out with a classroom on each side of the vestibule. A concrete porch was added, and brick steps. The outside was brick veneered, and a new steeple was added. Other additions were: a choir loft, a baptistry, a room on both sides of the choir, two classrooms in the basement, carpet on all the new floors, new light fixtures, stained glass windows, pulpit furniture, and a new well-house. Jerry Colson painted and donated the picture behind the baptistry.

Mr. Reece Blair, Jr. gave White Crest two and a half acres of land in 1974 for future expansion.

Ornamental metal railing was installed around the front porch, and concrete was poured from the steps out to the church marker in 1976.

Plans began in 1980 for a fellowship building that was completed in 1981. Located directly behind the church, it was built with concrete block walls and a concrete floor. It has a kitchen area with twin sinks and built in cabinets, two restrooms, electric; heating and air conditioning, and an open fireplace. The floor was covered with ceramic tile squares in 1986.

A handicap ramp was built onto the north-east end of the front porch, and a number of interior improvements were completed in 1988. The pews and pulpit furniture were refinished, and the backs and seats of the pews were padded and covered with a medium blue upholster. The piano stool and the pulpit chairs were also covered to match the pews. An altar step was built across the front base of the pulpit, and new carpet was installed wall to wall from the front doors to the baptistry area. New drapes were made for the choir loft and baptistry. The carpet and drapes were medium blue that matches the upholster on the pews. The church was also painted.

This year, 1989, the parking area was graveled, and plans are in progress with a paving fund for an asphalt paved parking area.

White Crest Baptist Church Pastors

Rev. L. W. Corbett	1910-1912
Rev. T. W. Fogleman	1912-1916
Rev. E. A. Livingston	1916-1918
Rev. Ralph Harris	1918-1922
Rev. Lee W. Harris	1922-1927
Rev. H. W. Stallans	1927-1928
Rev. S. L. McIntyre	1928-1930
Rev. L. S. Turner	1930-1931
Rev. Robert C. Arrowwood	1931-1941
Rev. Fred Hopkins	1941-1948
Rev. Furman Wilhoit	1948-1952

White Crest Baptist Church Pastors (Con't)

Rev. James Cauble	1952-1953
Rev. John Blalock	1953-1958
Rev. Robert Dennis	1958-1958 (March-October)
Rev. Wayne Austin	1958-1961
Rev. Paul Honeycutt	1961-1966
Rev. Jerry Mabry	1966-1968
Rev. George Bradshaw	1968-1980
Rev. Nelson Chambers	1980-Present

H3021
225